

speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

10 And he said to him : Go to the people, and sanctify them to-day, and to-morrow, and let them wash their garments.

11 And let them be ready against the third day ; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai.

12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them : *Take heed ye go not up into the mount, and that ye touch not the borders thereof : every one that toucheth the mount, dying he shall die.

13 No hands shall touch him, but he shall be stoned to death, or shall be shot through with arrows : whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 He said to them : Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared : and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud ; and the people that was in the camp, feared.

17 And when Moses had brought them forth to meet God, from the place of the camp, they stood at the bottom of the mount.

18 ^bAnd all Mount Sinai was on a smoke : because the Lord was come down upon it in fire, and the smoke

arose from it as out of a furnace : and all the mount was terrible.

19 And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length : Moses spoke, and God answered him.

20 And the Lord came down upon Mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither,

21 He said unto him : Go down, and charge the people ; lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moses said to the Lord : The people cannot come up to Mount Sinai : for thou didst charge, and command, saying : Set limits about the mount, and sanctify it.

24 And the Lord said to him : Go, get thee down ; and thou shalt come up, thou and Aaron with thee : but let not the priests and the people pass the limits, nor come up to the Lord, lest he kill them.

25 And Moses went down to the people and told them all.

CHAP. XX.

The ten commandments.

AND the Lord spoke all these words :^c

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.^d

3 Thou shalt not have strange gods before me.

4 Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

^a Heb. xii. 18.—^b Deut. iv. 11.—^c A. M. 2513.—^d Deut. v. 6 ;

Psal. lxxx. 11.—^e Lev. xxvi. 1 ; Deut. iv. 15 ; Jos. xxiv. 14 ; Psal. xcvi. 7.

of all. H.—Then they began to place an entire confidence in their leader. Maimonides.

VER. 10. *Garments*, with their bodies, as the Jews understand by this expression. They were also to abstain from their wives, &c. By which exterior practices they were admonished of the interior purity which God required.

VER. 15. *Wives*. S. Paul recommends continence when people have to pray. 1 Cor. vii.

VER. 18. *Terrible*, by the display of so many instruments of God's power ; lightning, fire, a thick cloud, and various peals of thunder, and the sound of a trumpet ; besides rain, and the company of millions of angels. Psal. lxvii. 9, 18.

VER. 19. *Answered him*, "in a speech," articulated and heard by all the people, as the Heb., Sept., Syr., &c., intimate. Many legislators have pretended that their laws came from heaven. But they had no witnesses. Moses does all openly. His laws are preceded, accompanied, and followed by prodigies.

VER. 22. *Sanctified*, in an extraordinary manner, above the rest. These priests, according to S. Aug., are the children of Aaron, and the whole race of Levi, who would shortly be selected by God. C.

CHAP. XX. VER. 1. *The Lord* now, by his angel, delivers in an intelligible manner the ten words, or commandments, which contain the sum of all the natural law, and may be reduced to the two precepts of charity, Matt. xxii. 40 ; Mark xii. 31. How these commandments are to be divided into ten the ancients are not perfectly agreed. We follow the authority of S. Augustine, (ix. 71.) Clement, (strom. 6.) and others, in referring three of the precepts to God, and seven to our neighbour. Protestants adopt the Jewish method, of making four commandments of the first table, and six of the second ; as they divide our first into two, and unite the 9th and 10th ; though it surely must appear rational to admit a distinct precept, for an internal as well as for an external object ; and the desires of committing adultery or theft require a distinct prohibition no less than the external actions. Whereas the forbidding to have strange gods, or to worship images, or creatures of any description, is exactly of the same tendency. For no one can worship an idol, without admitting a strange god. The latter part, therefore, of the first commandment, or the second of Protestants, is only a further explanation of what had gone before, as Moses himself clearly insinuates, ver. 23, *You shall not make gods of silver, &c.*

VER. 2. *Thy God*. By this endearing title we are all required to consecrate our whole hearts and souls to our only Maker and Redeemer ; and therefore we

must love God sincerely, and comply with all his commandments. This preface to the Decalogue enforces the acts of faith, hope, charity, religion, &c. H.

VER. 3. *Before me*, or in my presence. I shall not be content to be adored with idols. C.

VER. 4. *A graven thing, nor the likeness of any thing, &c.* All such images, or likenesses, are forbidden by this commandment, as are made to be adored and served ; according to that which immediately follows, *thou shalt not adore them, nor serve them*. That is, all such as are designed for idols or image gods, or are worshipped with *divine honour*. But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary, so far from being forbidden are expressly authorized by the word of God. See chap. xxv. 15, &c. ; xxxviii. 7, Num. xxi. 8, 9 ; 1 Chron. xxviii. 18, 19 ; 2 Chron. iii. 10. Ch.—Protestants insidiously translate "any graven image," though *pesel, eidolon, glupton, and sculptile*, in the Heb., Gr., and Lat., denote a graven thing or idol. They know that the object of prohibition is the making and adoring of idols. In the mean time, we will assure them, that we abhor all idols. Our general councils of Nice and of Trent define what we ought to believe on this head ; and the matter is so fully explained in our catechisms and books of instruction, as well as from our pulpits, that no person can well remain in ignorance. If we perform various actions of respect before pictures, which are also done in honour of God, can any man of sense infer that we look upon both with equal respect ? Do we not read of the people falling down to show respect to the king, and supreme worship to God, by the same act of the body ? H.—Altars and sacrifice we reserve solely for God, as S. Aug. (c. Faust. xx. 21) well observes. Other indifferent practices must be determined by the intention.—*Latria*, or supreme worship, can be given to none but the Deity. But we show our respect and veneration for his servants in glory, by an inferior service called *Dulia*, giving honour to whom honour is due. But some will even admit that images were commanded by God. Chap. xxv. 18, &c. Hence they lay great stress upon the words *to thyself* ; as if all images were forbidden that man should make, without the express sanction of God. So Parkhurst Lexic. But those who are conversant in Hebrew, know that these words have no such import ; and if things were inseparable from idolatry, they could not be sanctioned by God. H.—No creature must be represented as a deity. But sovereign worship, both internal and external, must be given to the great Author of all good, while we abstain from every superstitious act, and from all dealings with the devil and false religions. C.

5 Thou shalt not adore them, nor serve *them*: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6 And showing mercy unto thousands to them that love me, and keep my commandments.

7 ^aThou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8 ^bRemember that thou keep holy the sabbath day.

9 Six days shalt thou labour, and shalt do all thy works.

10 But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11 ^cFor in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

12 ^dHonour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

13 ^eThou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 ^fThou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his

hand-maid, nor his ox, nor his ass, nor any thing that is his.

18 And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off,

19 Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.

20 And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin.

21 And the people stood afar off. ^gBut Moses went to the dark cloud wherein God was.

22 And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.

23 You shall not make gods of silver, nor shall you make to yourselves gods of gold.

24 ^hYou shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee.

25 ⁱAnd if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled.

26 Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.

CHAP. XXI.

Laws relating to justice.

THESE are the judgments which thou shalt set before them.

^a Lev. xix. 12; Deut. v. 11; Matt. v. 33.—^b Infra, xxxi. 13; Deut. v. 14; Ezech. xx. 12.
^c Gen. ii. 2.—^d Deut. v. 16; Matt. xv. 4; Eph. vi. 2.

^e Matt. v. 21.—^f Rom. vii. 7, and xlii. 9.—^g Deut. xviii. 16; Heb. xii. 18.—^h Infra, xxvii. 8, and xxxviii. 7.—ⁱ Deut. xxvii. 5; Jos. viii. 31.

VER. 5. *Adore.* Protestants translate again, with the same view as in the preceding verse, "thou shalt not bow down thyself to them," in condemnation of Catholics, who kneel before the cross. But do not they kneel, when they receive their sacramental bread, or when they ask for their parents' blessing? Did not St. John, and other saints, bow down out of respect to angels? And were these all idolaters? We are forbidden, therefore, to show any respect to strange gods. But we must honour the true God in his saints, referring all the glory to him. H.—*Hate me.* Those who do not imitate their wicked ancestors, need not fear being involved in their punishment. M. S. Aug. q. 42. S. Greg. Mor. xv. 22. S. Jer. in Ezech. xviii.—Sometimes, indeed, God takes away the lives of children and of subjects, to punish the sins of parents and of kings; but this may be no real detriment to the deceased. H.—Grotius thinks that this menace is directed against idolaters. Others believe it may be placed at the conclusion of each of the commandments. C.

VER. 7. *In vain.* On trifling occasions, rashly, or falsely. "Those who swear often, diminish their credit among the wise." Philo.

VER. 8. *Sabbath day,* on which rest from servile work is prescribed, that we may worship God with greater fervour. Saturday was kept holy by the Jews, in honour of God's resting. The apostles have authorized us to keep Sunday instead, to commemorate the mysteries of Christ's resurrection, &c.

VER. 9. *Six, &c.* This must be understood if no festival of obligation occurred. For many were in force in the old law; such as the Passover, Encenia, Purim, &c., as there are still in the Church. H.

VER. 10. *Stranger.* Of some other nation. Good policy required that all should conform to this regulation, whatever their religion might be. Grotius.

VER. 12. *Honour.* Love, respect, feed, if requisite; support the infirmities of parents. See Num. xxiv. 1; 1 Tim. v. 3, 17.—*Land of Chanaan.* The promises are of a temporal nature; but they should bring to our reflection the eternal rewards which attend the virtuous. The duties of parents are not specified, as nature would show their extent, and as the obligations of parents and children are reciprocal. C.

VER. 13. *Kill.* These precepts are to be taken in their full extent, as prohibiting not only the ultimate act, but every thing which leads to it. Magistrates are authorized to inflict capital punishment. We are allowed also to defend ourselves against an unjust aggressor. But we must never *intend* to kill him. C.—The laws will not condemn us, perhaps, if we do; but God sees the heart, and judges. A night thief may be slain, because we know not how far our own lives may be endangered. Chap. xxii. 2. H.

VER. 14. *Adultery.* This precept is placed before the former one in the Sept., S. Mark x. 19, and S. Luke xviii. 20. Adultery was punished with death.

Lev. xx. 10. All civilized nations have held it in abhorrence, as destructive of all peace. Job xxxi. 11. All other impure actions are forbidden, under different penalties.

VER. 15. *Steal;* by which name fraud of every description is condemned.

VER. 17. *House.* Sept. place *wife* first, as all do, Deut. v. 21. The express prohibition of lustful and unjust desires might suffice to have obviated the mistake of Josephus, and of the Jews, in our Saviour's time, who looked upon them as indifferent, provided they were not carried into effect. They render us guilty in the sight of God, (Matt. v. 28,) whenever we give consent to them, as even Ovid and the pagan philosophers acknowledged. Grotius.

VER. 18. *Saw.* The Hebrews often substitute one organ of sense for another. S. Aug. ix. 72; Jer. ii. 30.—The Samaritan reads, "the people heard the thunders and the sound of the trumpet, and beheld the lightning." Henceforward till chap. xxiv. Moses and Aaron alone heard the voice of God; and the laws delivered chap. xxv. to xxxi. were revealed to Moses only.

VER. 19. *Die.* The Sam. copy inserts here what we read Deut. v. 24—27.

VER. 22. *Seen:* no visible form (C.); but *I have spoken* from the top of Sinai. H.

VER. 23. *Make.* Heb. adds, "with me," ver. 3. This people was prone to idolatry, and stood in need of having the first commandment often inculcated. M.

VER. 24. *Earth,* which may be destroyed with ease, to prevent any profanation.—*Place.* Where the tabernacle shall be fixed you shall offer sacrifice, and I will hear you. The ark was afterwards deposited in the temple, where alone the Jews were, consequently, allowed to sacrifice. H.—Samuel offered victims at Mespha and Ramatha, by the dispensation of God. 1 Kings vii. 9, 17. M.

VER. 25. *Defiled;* because done in opposition to God's order, who required, on this occasion, the utmost simplicity, to prevent any undue veneration. Iron was not used about the tabernacle or temple, as brass was more common. Altars raised in haste, like that, Deut. xxvii.; Jos. viii. 30, and that which was designed for the ratification of the covenant, (chap. xxiv. 4,) were required to be of this construction, unpolished and simple, as was the altar erected, 1 Mac. iv. 47. But other altars were not built after this model. C.

VER. 26. *Steps.* These were afterwards allowed in the temple. Ezech. xliii. 17. The Egyptians made use of their pyramids for altars; and some suppose that the high places of Juda were of a similar nature, and exposed the priests, who wore long robes, to the danger of being seen. Chap. xxviii. 42. The steps allowed by God were therefore very low, and enclosed with boards, after the Greek fashion. C.

CHAP. XXI. VER. 1. *Judgments,* or laws directing the civil conduct of the Israelites. M.

2 *If thou buy a Hebrew servant, six years shall he serve thee; in the seventh he shall go out free for nothing.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

4 But if his master gave him a wife, and she hath borne sons and daughters; the woman and her children shall be her master's: but he himself shall go out with his raiment.

5 And if the servant shall say: I love my master and my wife and children, I will not go out free

6 His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

7 If any man sell his daughter to be a servant, she shall not go out as bond-women are wont to go out.

8 If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9 But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

11 If he do not these three things, she shall go out free without money.

12 ^bHe that striketh a man with a will to kill him, shall be put to death.

13 But he that did not lie in wait for him, but God delivered him into his hands: ^cI will appoint thee a place to which he must flee.

14 If a man kill his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my altar, that he may die.

15 He that striketh his father or mother, shall be put to death.

16 He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

17 ^dHe that curseth his father or mother, shall die the death.

18 If men quarrel, and the one strike his neighbour with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20 He that striketh his bond-man, or bond-woman, with a rod, and they die under his hands, shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

22 If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23 But if her death ensue thereupon, he shall render life for life,

24 ^eEye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free for the eye which he put out.

27 Also if he strike out a tooth of his man-servant or maid-servant, he shall in like manner make them free.

28 If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

29 But if the ox was wont to push with his horn yesterday, and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his owner also shall be put to death.

30 And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

* Deut. xv. 12; Jer. xxxiv. 14.—^b Lev. xxiv. 17.—^c Deut. xix. 2.—^d Lev. xx. 9;

Prov. xx. 20; Matt. xv. 4; Mark vii. 10.—^e Lev. xxiv. 20; Deut. xix. 21; Matt. v. 38.

VER. 2. *Servant*, or slave. A man might sell himself and his children. But if they were females, under age, God prescribes how they are to be treated, ver. 7. —*Six years*: in case he were bought immediately after the expiration of the Sabbath law: none could be detained for a longer period. If a person lost his liberty in the fourth year after the general release, he would recover it in the space of two or three years at latest. H. Bonfrere.

VER. 6. *To the gods*: Elohim. That is, to the judges, or magistrates, authorized by God. Ch.—In a matter of such consequence, great deliberation was requisite.—*Posts*, of his own house. This ceremony tended to punish the slave for neglecting his liberty, and showed, that he should not pass the threshold any more without his master's leave.—*For ever*: till the year of Jubilee, when all the Hebrews were to be set free. Lev. xxv. 40. M.

VER. 7. *Go out*, to work in the fields, according to Grotius; or rather, to enjoy her liberty. A father who sold his daughter, always expected that she should be the wife of the purchaser, or of his son. If this did not take place, she was free after six years, or before, if her master died. C.

VER. 9. *Daughters*. When she is old enough to be married, he shall give her a dowry like his own daughter, or like a free woman. H.

VER. 10. *Marriage*. This seems to insinuate that she was divorced: but the best commentators suppose, that the introduction of the second wife was not to infringe the rights of the first. Heb. "he shall not diminish her food, raiment, and dwelling," but treat her as his wife.

VER. 12. *With a will*. The Heb. and Sept. do not express this, but the context shows it to be necessary.—*Death*, by the sword, as people soliciting others to idolatry were also. C.—When the punishment is not defined, stoning must be understood (Rabbin and Selden, Syned. ii. 13); at least when it is said: *his blood be upon him*. But when it is only determined that he shall die, Grotius understands he must be strangled.

VER. 13. *God*. When a person was slain undesignedly, the Providence of

God was to be adored in silence, as nothing happens without his permission. H. See Num. xxv. 6.

VER. 14. *Altar*, if he should flee thither for safety. No asylum was allowed to such murderers. Thus Joab was slain by Solomon. 3 Kings ii. 31. M.

VER. 15. *Striketh*, even though death should not ensue. But some require a grievous wound, and that the son should be twice admonished. Deut. xxi. 18. Parricide seemed a crime so shocking and unnatural, that neither Moses nor Solon made any express law against it.

VER. 19. *Staff*, as people in health do, or even as a convalescent. In the mean time the other person was confined, and subjected to the law of retaliation, if the sick man lost either limb or life, ver. 24. C.

VER. 21. *Money*, which purchased the slave. Hence, as he will be punished in some degree, and it is not absolutely certain that the slave died of his wounds, his master shall not be put to death. H.

VER. 22. *But live herself*. To destroy the life of either was punished with death. C.—The precise time when the soul begins to animate the body is so very uncertain, that, after conception, the person who should cause a miscarriage willfully, would expose himself to incur the guilt of murder. Onkelos says, that "if the mother should die of the stroke, the offender was to satisfy the husband by paying a fine, to be awarded by the husband, or by the judges: but in case the mother died, he should render life for life;" (C.) in which decision he agrees with the Vulg. H.—The Heb. is ambiguous, "If death ensue not." C.

VER. 24. *Eye*. "This law tended to restrain, not to encourage, fury and revenge." S. Aug. c. Faust. xix. 25. Retaliation was not left to the injured party's discretion. The judge was to decide. Christ enjoins what is more perfect, ordering us to turn the left cheek, when we have received a blow on the right. The canon law inflicts the punishment of retaliation upon the calumniator. C.

VER. 28. *Stoned*, that he may do no more harm, and that the owner may be punished at least by this loss. H.—Sentence was passed by the twenty-three judges.

31 If he have gored a son, or a daughter, he shall fall under the like sentence.

32 If he assault a bond-man or bond-woman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it,

34 The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

35 If one man's ox gore another man's ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:

36 But if he knew that his ox was wont to push yesterday, and the day before, and his master did not keep him in: he shall pay ox for ox, and shall take the whole carcass.

CHAP. XXII.

The punishment of theft, and other trespasses. The law of lending without usury, of taking pledges, of reverences to superiors, and of paying tithes.

IF any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, ^aand four sheep for one sheep.

2 If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

3 But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

4 If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

6 If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

7 If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found, he shall restore double:

8 If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour's goods,

9 To do any fraud, either in ox, or in ass, or sheep, or

raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

10 If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

11 There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

12 ^bBut if it were taken away by stealth, he shall make the loss good to the owner.

13 If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

14 If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired, and came for the hire of his work.

16 ^cIf a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife.

17 If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.

18 Wizards thou shalt not suffer to live.

19 Whosoever copulateth with a beast, shall be put to death.

20 ^dHe that sacrificeth to gods, shall be put to death, save only to the Lord.

21 Thou shalt not molest a stranger, nor afflict him for yourselves also were strangers in the land of Egypt.

22 ^eYou shall not hurt a widow or an orphan.

23 If you hurt them, they will cry out to me, and I will hear their cry:

24 And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

26 ^fIf thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun-set.

27 For that same is the only thing wherewith he is covered, the clothing of his body, neither hath he any

^a 2 Kings xii. 6.—^b Gen. xxxi. 39.—^c Deut. xxii. 28.

^d Lev. xix. 4.—^e Zac. vii. 10.—^f Deut. xxiv. 13.

By the Roman law, the animal which struck a man was forfeited to him (C.); and its master had to make good all damages. Justinian iv. 9.

VER. 32. *Bond-man, &c.*, of any of those uncircumcised nations, (Jonathan,) whom it was lawful to put to death; and hence their life was esteemed of less value. H.—*Sicles*. Sept. "didrachmas." This was the price of a slave, for which our Saviour was sold: that of a free-man was double. C.

CHAP. XXII. VER. 2. *Blood*. The reason is, because it could not easily be known whether the thief had not a design upon the life of the people in the house; and therefore the law gave them authority to defend themselves. But they were not authorized to kill the thief designedly. To defend our goods or honour, by killing the aggressor, is contrary to justice and reason. C.

VER. 4. *Double*. This is an exception from the general law, ver. 1, (C.) because he can more easily make restitution, as he has not sold or destroyed the thing. D.

VER. 8. *Gods*. "In the presence of the Lord." Sept.

VER. 13. *Slain*. Or any part of its mangled remains, in proof of his assertion. Syr.

VER. 14. *Restitution*. It is to be presumed he was guilty of some negligence. C.

VER. 15. *Especially, &c.* This is a third case, in which the person who lends suffers all the loss, in consideration of the money which he had received. Others explain, "If he be a hired servant, he shall pay out of his wages." Syr., Grotius.

VER. 17. *Money*. Fifty sicles, as it is expressed, Deut. xxii. 29. If the maid were of high birth, the magistrates might inflict other punishments on the seducer.

VER. 18. *Wizards*. Heb. "a witch." Women are more given to such delusions, which imply an apostacy from God to serve the devil, and disturb the republic.

VER. 20. *Death*. Heb. "shall be anathema" (*erom*), which denoted utter destruction both of the person and of his goods. Jonat. 1 Kings xv. 3.

VER. 24. *Fatherless*. Thus God will retaliate upon the oppressors of the poor. H.

VER. 25. *Poor*. Such are often most in want. Usury is not lawful, even with respect to the rich. The Heb. terms it a *bite*. M.—"What is usury," said Cato, "but to kill a man." *Lend, hoping to gain nothing by it.* Luke vi. 35 "Let him who loves money, . . . lend (in the persons of the poor) to Him who says Give, and it shall be given to you." S. Leo ser. The Jews themselves have reprobated usury in any case. C.

other to sleep in: if he cry to me, I will hear him, because I am compassionate.

28 Thou shalt not speak ill of the gods, and^a the prince of thy people thou shalt not curse.

29 Thou shalt not delay to pay thy tithes and thy first-fruits: ^bthou shalt give the first-born of thy sons to me.

30 Thou shalt do the same with the first-born of thy oxen also and sheep: seven days let it be with its dam, the eighth day thou shalt give it to me.

31 You shall be holy men to me:^c the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

CHAP. XXIII.

Laws for judges: the rest of the seventh year, and day: three principal feasts to be solemnized every year: the promise of an angel, to conduct and protect them: idols are to be destroyed.

THOU shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person.

2 Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

3 Neither shalt thou favour a poor man in judgment.

4 ^dIf thou meet thy enemy's ox or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

6 Thou shalt not go aside in the poor man's judgment.

7 Thou shalt fly lying.^e The innocent and just person thou shalt not put to death: because I abhor the wicked.

8 ^fNeither shalt thou take bribes, which even blind the wise, and pervert the words of the just.

9 Thou shalt not molest a stranger, for you know the hearts of strangers:^g for you also were strangers in the land of Egypt.

10 Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11 ^hBut the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

12 Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed.

13 Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.

14 Three times every year you shall celebrate feasts to me.

15 Thou shalt keep the feast of unleavened bread.ⁱ Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt:^k thou shalt not appear empty before me.

16 And the feast of the harvest of the first-fruits of thy work; whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field.

17 ^lThrice a year shall all thy males appear before the Lord thy God.

18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

19 ^mThou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy God. ⁿThou shalt not boil a kid in the milk of his dam.

20 Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be condemned: for he will not forgive when thou hast sinned, and my name is in him.

22 ^oBut if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23 ^pAnd my angel shall go before thee, and shall bring thee in unto the Amorrite, and the Hethite, and the Pherezite, and the Chanaanite, and the Hevite, and the Jebuzite, whom I will destroy.

24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

25 And you shall serve the Lord your God, that I may

^a Acts xxiii. 5.—^b Supra, xiii. 2 and 12; Infra, xxxiv. 19; Ezec. xlv. 30.—^c Lev. xxii. 8.
^d Deut. xxii. 1.—^e Dan. xiii. 53.—^f Deut. xvi. 19; Eccli. xx. 31.—^g Gen. xlv. 6.
^h Lev. xxv. 4.

ⁱ Supra, xiii. 3 and 4; Infra, xxxiv. 22.—^k Deut. xvi. 16; Eccli. xxxv. 6.—^l Infra, xxxiv. 23; Deut. xvi. 16.—^m Infra, xxxiv. 26.—ⁿ Deut. xiv. 21.—^o Deut. vii. 11.—^p Infra, xxxiii. 2; Jos. xxiv. 11; Deut. vii. 22.

VER. 28. *Gods.* Judges, priests, &c.

VER. 29. *Tithes.* Heb. "thy plenitude, (first-fruits and tithes,) and thy tears" (or liquors distilled from odoriferous trees); in a word, all that is most excellent. C.

VER. 31. *Beasts.* "Wild beasts." Sept.—This was to encourage humanity. "Theodore."

CHAP. XXIII. VER. 1. *Lie,* by countenancing calumny. Judges must never do any thing which they know to be unjust, whatever the witnesses may assert. H.

VER. 8. *Bribes,* which naturally induce the receiver to show favour, and therefore cannot be too carefully avoided. C.

VER. 9. *The hearts.* You have experienced what sorrow and misery they feel. M.

VER. 11. *Year.* Thus God was pleased to teach them to place an entire confidence in him, and to compassionate the distress of the poor. God blessed the 5th year, so that it produced as much as three. Lev. xxv. 21. C.—On the feast of Tabernacles, (in September,) at the beginning of the 7th year, Deuteronomy was to be read aloud to all the people, the Hebrew slaves might obtain their liberty, and if a person could not restore what he had borrowed, it was to be remitted for ever. Deut. xv. and xxxi. 10. T.

VER. 14. *Three.* Women are not here mentioned; but they are Deut. xxxi. 12. Children under 13 were exempted from the obligation, according to the Caraites. Men from 20 to 60, not lawfully hindered, were bound to appear. Lev. xxvii. 3.

"H"

VER. 15. *Empty.* But shalt offer something in sacrifice, and for the support of the Levites, *freely.* Deut. xvi. 10. At the Passover, the first-fruits of barley were to be offered, as those of wheat would be ready at Pentecost. The third feast was that of Tabernacles, at the conclusion of the civil year. A sixtieth part of the fruits, at least, was carried to the temple. They consisted of wheat, barley, grapes, figs, apricots, olives, and dates. The king himself carried his basket, and when the solemn procession arrived at the temple, the Levites began to sing Psal. xxix., *I will extol thee, O Lord, &c.* After which, the people repeated the words of Deut. xxvi. 3; and having given their baskets to the priests, (ver. 4,) recited; arts of the 5th, 6th, 7th, 8th, 9th, and 10th verses. C.

VER. 18. *Thou, &c.* This has a reference to the feast of the Passover, ver. 15, (Onkelos,) as well as the following verse. C.

VER. 19. *Dam.* The paschal victim must not be so young as to be still suckled. The Sam. subjoins, "Because that would be like immolating an animal found dead, and the God of Jacob hates it." C.—Some imagine that this law alludes to a superstitious custom of the pagans, (Spencer Rit. 2, 8,) or it forbids eating animals while they are, as it were, *all milk*, not eight days old. Rivet.

VER. 20. *Angel.* Some apply this to Josue, others to S. Michael, who, from the cloud, conducted the army of Israel. C.

VER. 21. *Forgive.* *Dimittet*, as well as the Heb. and Sept., may signify "he will not abandon." H.

VER. 25. *Waters,* or all things necessary for your sustenance.

bless your bread and *your* waters, and may take away sickness from the midst of thee.

26 There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee:

28 ^aSending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in.

29 I will not cast them out from thy face in one year; lest the land be brought into a wilderness, and the beasts multiply against thee.

30 By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

31 And I will set thy bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

32 ^bThou shalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, lest perhaps they *nake* thee sin against me, if thou serve their gods; which, undoubtedly, will be a scandal to thee.

CHAP. XXIV.

Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain, which God covereth with a fiery cloud.

AND he said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

2 And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.

3 So Moses came and told the people all the words of the Lord, and *all* the judgments and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

4 And Moses wrote all the words of the Lord: and rising in the morning, he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord.

6 Then Moses took half of the blood, and put it into bowls; and the rest he poured upon the altar.

^a Deut. vii. 20.—^b Infra, xxxiv. 15; Deut. vii. 2.

VER. 27. *Destroy.* Heb. "fill with consternation."

VER. 28. *Hornets*, or wasps. Wisd. xii. 8. Josue (xxiv. 12) assures us this was verified. C.

CHAP. XXIV. VER. 4. *Titles.* That is, pillars (Ch.); or altars, round that made of turf (chap. xx. 24); which represented God. C.

VER. 5. *Holocausts*: whole burnt-offerings; in which the whole sacrifice was consumed with fire, upon the altar. Ch.—It is not said that these young men were to officiate as priests. Moses acted alone in this capacity, pouring the blood.—*Calves*, and he-goats also. Heb. ix. 19. The book was also sprinkled with the blood (C.) mixed with water; for which purpose scarlet wool and hyssop were employed, as S. Paul learnt from tradition, or by inspiration. H.

VER. 8. *Covenant.* Thus Christ confirmed the new covenant, by the effusion of his blood. T.—This is daily renewed upon our altars for ever. C.—Our Saviour alludes to this transaction in the consecration of the chalice. D.—If wine alone had been substituted instead of blood, the figure would have surpassed the reality. Isidrius. W

7 And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do, we will be obedient.

8 And he took the blood and sprinkled it upon the people, and he said: 'This is the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up:

10 And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.

11 Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.

12 And the Lord said to Moses: Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayest teach them.

13 Moses rose up, and his minister Josue: and Moses going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.

15 And when Moses was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

17 And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in the eyes of the children of Israel.

18 And Moses entering into the midst of the cloud, went up into the mountain: ^d And he was there forty days and forty nights.

CHAP. XXV.

Offerings prescribed for making the tabernacle, the ark, the candlestick, &c.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, that they bring first-fruits to me: of every man that offereth of his own accord, you shall take them.

3 And these are the things you must take: Gold, and silver, and brass,

4 Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

5 And ram skins dyed red, and violet skins, and setim wood:

^c Heb. ix. 20.—^d Deut. ix. 9.—^e Infra, xxxv. 5.

VER. 11. *Saw God*, under the appearance of a *burning fire*, ver. 17.

VER. 14. *Wait ye.* They returned soon to the camp; and the people, not perceiving Moses with them, and supposing he was dead, made the golden calf.

VER. 16. *Called him*, to come up still higher, while Josue remained there.

VER. 18. *Forty*, including the six mentioned before, ver. 16.

CHAP. XXV. VER. 2. *First-fruits*: offerings, of some of the best and choicest of their goods. Ch.—This was the first time such a *voluntary offering* was made by the Hebrews. M.—It is a lesson for Christians to be liberal for God's service. W.

VER. 4. *Scarlet twice dyed.* Aq. and Sym. have *transparent*. This colour is often confounded with purple, as our Saviour's robe is styled scarlet by S. Matt. xxvii. 28; and purple by S. John xix. 2.—*Fine linen*, byssus. Heb. *zaoss*, "of six folds," or it may mean *cotton*, which was highly esteemed by the ancients (Arab. version Herod.); and it is not probable that Moses would have passed over it unnoticed. C.

6 Oil to make lights: spices for ointment, and for sweet-smelling incense:

7 Onyx stones, and precious stones to adorn the ephod, and the rational.

8 And they shall make me a sanctuary, and I will dwell in the midst of them:

9 "According to all the likeness of the tabernacle which I will show thee, and of all the vessels for the service thereof: and thus you shall make it:

10 Frame an ark of setim-wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half.

11 And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about:

12 And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

13 Thou shalt make bars also of setim-wood, and shalt overlay them with gold.

14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them:

15 And they shall be always in the rings, neither shall they at any time be drawn out of them.

16 And thou shalt put in the ark the testimony which I will give thee.

17 Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18 Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

19 Let one cherub be on the one side, and the other on the other.

20 Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let

them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

21 In which thou shalt put the testimony that I will give thee.

22 Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23 Thou shalt make a table also of setim-wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24 And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

25 And to the ledge itself a polished crown, four inches high; and over the same another little golden crown.

26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

28 The bars also themselves thou shalt make of setim-wood, and shalt overlay them with gold, to bear up the table.

29 Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered, of the purest gold.

30 And thou shalt set upon the table loaves of proposition in my sight always.

31 Thou shalt make also a candlestick of beaten work, of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

32 Six branches shall come out of the sides, three out of one side, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the

* Heb. ix. 2.

VER. 7. *Onyx*, emeralds. C.—The *ephod* and the *rational*. The *ephod* was the high priest's upper vestment; and the *rational* his breastplate, in which were twelve gems, &c. Ch.—Ephod means a kind of girdle or stole, peculiar to priests, or used by others only of the highest distinction, (C.) and in religious solemnities. S. Jer. ad Marcel. Josephus (Ant. ii. 8) describes it as different from what it was in the days of Moses. Many other alterations had then taken place; the Urim and Thummim were disused, &c. The *rational* is so called, because by it the high priest was enabled to give his oracles. Chap. xxviii. 15. C.—The precise import of the Heb. *ēsson*, which Protestants render *breastplate*, is not known. It was certainly fastened on the ephod over the breast, and consisted of 12 stones, on which the names of the 12 patriarchs were engraven. H.

VER. 10. *Ark*, to contain the tables of the law, as a constant memorial of the alliance made between God and his people, ver. 16. In, or on the side of it, were also placed the rod of Aaron, (Num. xvii. 10.) and the golden urn, containing manna. Heb. ix. 3. C.—The ark was 3 feet 9 inches long, 2 feet 3 inches high, and as much in breadth. H.

VER. 11. *Crown*, or border, resembling "waves," (*kumatia*.) Sept.

VER. 14. *Carried on them*, when exposed in solemn processions. These were covered along with the ark; and other bars were used to remove the ark during the journeys in the desert. Num. iv. 6. C.

VER. 16. *Testimony*, the law which testifies the will of God to us. M.

VER. 17. *A propitiatory*: a covering for the ark; called a *propitiatory*, or *mercy-seat*, because the Lord, who was supposed to sit there upon the wings of the cherubims, with the ark for his footstool, from thence showed mercy. It is also called the *oracle*, ver. 18 and 20, because, from thence, God gave his orders and his answers. Ch.—It was the lid or covering of the ark. C.

VER. 18. *Cherubims*, symbolic figures, which Moses does not perfectly describe, and therefore we cannot pretend to know their exact form. Some represent them as young men, with their wings joined over the propitiatory, in a contrary direction to those of birds, in order to form a throne for God, and bending towards Him with profound respect. Others only admit their heads, with six wings: while many suppose that they resembled those compounded figures mentioned Eze. i. 5; x. 20. C.

VER. 23. *A table*: on which were to be placed the twelve loaves of proposition; or, as they are called in the Hebrew, the *face bread*; because they were always to stand before the face of the Lord in his temple: as a figure of the eucharistic sacrifice and sacrament, in the church of Christ (Ch.); which shows that Christ must be present in the eucharist. W.—The priests alone were to eat these loaves (1 Kings xxi.) at the expiration of the week. T.

VER. 25. *Polished* (*interrasilum*, sculptured and plain, at equal distances). Heb. "Thou shalt make all round at the top, a ledge (border) of a hand's breadth," &c. The tabernacle was the tent of God, the King of Israel; and food and lights were on that account placed before him, (C.) though he stood not in need of them. H.

VER. 29. *Dishes* (*acetabulum*). Properly, a vessel to hold vinegar, but used for various purposes.—*Bowls*, or vials full of wine. Tostat.—*Censers*, to contain incense, &c. Chap. xxxvii. 16. The first term, *kāruth*, might also mean vessels to contain the flour and oil of which these loaves were made. Num. vii. 13. The Levites made the bread themselves, (1 Par. xxii. 29,) and even sowed the corn, and did every thing about it. S. Jer. in Mal. i. 7. The second term, *coputh*, may denote vessels to keep incense; the third, *monkiuth*, instruments to clean either the flour or the table, &c. All these vessels seem intended to accompany the table of shew-bread.—*Cups*, used for libations (chap. xxxvii. 16; Num. iv. 7) of wine, on the sabbath. *Kossuth* signifies a porringer or dish, like the ancient *patera*.

VER. 30. *Loaves*. There were twelve, containing each six pints of flour, made up in a square form, without leaven. They were placed in two rows, one above the other, and were kept separate by plates of gold. C. See Lev. xxiv. 5.

VER. 31. *A candlestick*. This candlestick was a figure of the light of the Holy Ghost, and his seven-fold grace, in the sanctuary of the church of Christ Ch.—It contained a talent of gold, or above 113 lb.; worth £5475 sterling, including the snuffers, &c., (ver. 39,) and had seven branches, adorned alternately with cups, bowls, or knobs, and lilies (H.); or with cups, pomegranates, and lilies. All was of massive gold, *mokssē*. C.

VER. 33. *Cups*. Heb. "cups which produce almonds or nuts;" that is three buds of flowers, out of which comes the stalk, as fruit does from the flower.

fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

34 And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

35 Bowls under two branches in three places, which together make six, coming forth out of one shaft.

36 And both the bowls and the branches shall be of the same beaten work of the purest gold.

37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.

38 The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

39 The whole weight of the candlestick, with all the furniture thereof, shall be a talent of the purest gold.

40 *Look, and make it according to the pattern that was shown thee in the mount.

CHAP. XXVI.

The form of the tabernacle, with its appurtenances.

AND thou shalt make the tabernacle in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery.

2 The length of one curtain shall be twenty-eight cubits; the breadth shall be four cubits. All the curtains shall be of one measure.

3 Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

4 Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

5 Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

6 Thou shalt make also fifty rings of gold, wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle.

8 The length of one hair curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal.

9 Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11 Thou shalt make also fifty buckles of brass, where-

* Heb. viii. 5;

with the loops may be joined, that of all there may be made one covering.

12 And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the tabernacle.

13 And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

14 Thou shalt make also another cover to the roof of rams' skins dyed red: and over that again another cover of violet-coloured skins.

15 Thou shalt make also the boards of the tabernacle standing upright of setim-wood.

16 Let every one of them be ten cubits in length, and in breadth one cubit and a half.

17 In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

18 Of which twenty shall be in the south side southward.

19 For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

20 In the second side also of the tabernacle that looketh to the north, there shall be twenty boards,

21 Having forty sockets of silver, two sockets shall be put under each board.

22 But on the west side of the tabernacle thou shalt make six boards.

23 And again other two which shall be erected in the corners at the back of the tabernacle.

24 And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.

25 And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

26 Thou shalt make also five bars of setim-wood, to hold together the boards on one side of the tabernacle.

27 And five others on the other side, and as many at the west side:

28 And they shall be put along by the midst of the boards, from one end to the other.

29 The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them, for places for the bars to hold together the board-work which bars thou shalt cover with plates of gold.

Acts vii 44.

The Heb., Gr., and Lat. languages use the word *chalice*, or cup, for a flower full-blown. The height of this candlestick would not exceed five feet.

VER. 37. *Against*. The table of proposition on the north, and that of perfumes in the middle, before the veil. T.—The lamps might be detached from the rest, (C.) and were trimmed every evening to burn all night; but in the day four were extinguished. Bonfrere.

CHAP. XXVI. VER. 1. *Twisted*, for greater strength, with double threads. D.—*Diversified*, &c. Heb. "cherubim wrought by a skilful workman." A cherubic work is one extremely diversified, and wonderful; representing birds, flowers, monsters; either in gold, wood, painting, or tapestry.

VER. 6. *Rings*. Hooks or taches, ver. 11.

VER. 13. *A cubit*. As these curtains were two cubits longer, and four broader, than those more precious ones below they hung down to the ground Josep. iii. 5.

VER. 19. *Corners*. Heb. tenons, lit. "hands," which has the same meaning as the Vulg. Some think the sockets or bases rested on the ground, and had a point which entered into the boards, to keep them in their places. Lyran.—The ornaments on the north and south were the same. C.

VER. 26. *Bars*, 30 cubits long, on two sides, and ten on the western end, to fasten the boards.

30 And thou shalt rear up the tabernacle according to the pattern that was ^ashown thee in the mount.

31 Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety :

32 And thou shalt hang it up before four pillars of setim-wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.

33 And the veil shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary and the holy of holies shall be divided with it.

34 And thou shalt set the propitiatory upon the ark of the testimony, in the holy of holies.

35 And the table without the veil, and over against the table the candlestick in the south side of the tabernacle : for the table shall stand in the north side.

36 Thou shalt make also a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

37 And thou shalt overlay with gold five pillars of setim-wood, before which the hanging shall be drawn : their heads shall be of gold, and the sockets of brass.

CHAP. XXVII.

*The altar : and the court of the tabernacle, with its hangings and pillars.
Provision of oil for lamps.*

THOU shalt make also an altar of setim-wood, which shall be five cubits long,^b and as many broad, that is four square, and three cubits high.

2 And there shall be horns at the four corners of the same : and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans to receive the ashes, and tongs and flesh-hooks, and fire-pans : all its vessels thou shalt make of brass.

4 And a grate of brass in manner of a net ; at the four corners of which shall be four rings of brass,

5 Which thou shalt put under the hearth of the altar : and the grate shall be even to the midst of the altar.

6 Thou shalt make also two bars for the altar, of setim-wood, which thou shalt cover with plates of brass :

^a Supra, xxv. 40.—^b Infra, xxxviii. 6.

VER. 31. *A veil*, to hang before the entrance of the tabernacle, at the east side, which had no boards. Within was the ark, ver. 33. H.

VER. 33. *The sanctuary, &c.* That part of the tabernacle which was without the veil, into which the priests daily entered, is here called *the sanctuary*, or holy place ; that part which was within the veil, into which no one but the high priest ever went, and he but once a year, is called *the holy of holies*, (literally, *the sanctuaries of the sanctuary*,) as being the most holy of all holy places. Ch.—It occupied only one-third of the tabernacle. M.

VER. 36. *Hanging*, or veil, suspended on five pillars, before the sanctuary. H.—It was the other veil, which was rent at the death of Christ.

CHAP. XXVII. VER. 1. *Altar*, of holocausts, in the open air, before the tabernacle. T.—*Four square*, or five cubits in length and breadth, and three in height, which the Rabbin measure from the grate, (ver. 5,) or middle of the altar's height. So high the altar was sunk in the earth, (C.) or was built of unhewn stone, on which the wood of the altar rested, being secured by plates of brass above, from the heat of the fire. It was hollow within, and had neither top nor bottom fixed to it. M.

VER. 2. *It*. The altar, wood. The horns were for ornament, and were made of brass. C.

VER. 3. *Pans, &c.* The Sept. have "a crown or border, for the altar, and its covering, and its cups, and flesh-hooks, and fire-place, or pan." Heb. also has five terms ; which Calmet renders 1. a small kettle to receive the ashes under the grate ; 2. fire-shovels ; 3. bowls to receive blood (*mazrokoth*, which term the Vulg. does not perhaps notice) ; 4. flesh-hooks ; 5. chafing-dishes. The Protestant version has also the basins or broad cups, *phialas*, of the Sept. H.

VER. 5. *Midst*. Hanging down half way. On this the wood, designed to

7 And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8 ^cThou shalt not make it solid, but empty and hollow in the inside, as it was shown thee in the mount.

9 Thou shalt make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

10 And twenty pillars with as many sockets of brass, the heads of which, with their engraving, shall be of silver.

11 In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

12 But in the breadth of the court that looketh to west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

13 In that breadth also of the court which looketh to the east, there shall be fifty cubits.

14 In which there shall be for one side, hangings of fifteen cubits, and three pillars, and as many sockets.

15 And in the other side, there shall be hangings of fifteen cubits, with three pillars, and as many sockets.

16 And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work : it shall have four pillars, with as many sockets.

17 All the pillars of the court round about shall be garnished with plates of silver, silver heads, and sockets of brass.

18 In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

19 All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it and of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle : that a lamp may burn always,

^c Supra, xi. 24.

consume the victim, was placed. The Sept. and Vulg. refer *which* to the rings and the present Heb. refers to the grate, or net. But it seems to be inaccurate. The rings were fixed about the middle of the altar's height, to the same holes through which the bars intended for its removal were put. The altar stood upon feet, which took up half the height, and let in air below the grate, to fan the fire, and to prevent the brass from melting. C.—The Sept. do not distinguish the grate from the hearth, or little altar, (*arula*,) as they use the word hearth, *escharaboth*, (ver. 4 and 5,) and place it about the middle of the altar, or where the feet supported the box or frame of the altar, which was almost a yard high. The hearth may therefore denote the bottom of the frame, where the grate was suspended by four rings.

VER. 9. *Court*. This enclosed the tabernacle, and the altar of holocausts, being 50 yards long and 25 broad. At the bottom, or western end, there were ten pillars, and on the north and south twenty, ornamented in the same manner, and supporting curtains of cotton. But on the eastern side, 10 yards were left, with four pillars in the middle, for an entrance, supporting a richer veil, and on either side three pillars of brass, adorned with *circles* of silver, as all the rest were. H.

VER. 10. *Engraving*. Heb. and Chai. "circles," adorning the chapters, (M. ver. 17,) or rather the body of the pillars. The chapters were covered with plates of silver.

VER. 20. *Pestle*. That it may be as free from dregs as possible ; *quasi luxurians defluerit*. Colum. xii. 20. The Heb. and Sept. are silent about the pestle. The olives must, however, be a little bruised, before they will yield their oil. H.—*Always* : four of the seven lamps were extinguished every morning. Josep. iii. 9 ; 1 Kings iii. 3. Hecateus (ap. Eus. Præp. ix. 4) assures us, that a light was kept always burning in the tabernacle.

21 In the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

CHAP. XXVIII.

The holy vestments for Aaron and his sons.

TAKE unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron, thy brother, for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated, may minister to me.

4 And these shall be the vestments that they shall make: A rational and an ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

6 And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

7 It shall have the two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also, and all the variety of the work, shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold, linked one to another, which thou shalt put into the hooks.

15 And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

17 And thou shalt set in it four rows of stones: In the first row shall be a sardius stone, and a topaz, and an emerald:

18 In the second a carbuncle, a sapphire, and a jasper:

19 In the third a ligurius, an agate, and an amethyst:

20 In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

22 And thou shalt make on the rational chains, linked one to another, of the purest gold:

23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.

24 And the golden chains thou shalt join to the rings, that are in the ends thereof:

25 And the ends of the chains themselves, thou shalt join together with two hooks, on both sides of the ephod, which is towards the rational.

26 Thou shalt make also two rings of gold, which thou shalt put in the top parts of the rational, in the borders that are over against the ephod, and look towards the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

29 And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

30 And thou shalt put in the rational of judgment, Doctrine and Truth, which shall be on Aaron's breast,

VER. 21. *Aaron.* Here God declares that the sons of Aaron are chosen by him to perform this office. They were not anointed priests till chap. xxix. H.—*Light.* Thus God admonishes us to let our good works always shine before men. Bede Taber. iii. 1.

CHAP. XXVIII. VER. 1. *Take, &c.* Priests must be called by God, as Aaron was. Heb. v. W.

VER. 2. *And beauty,* that all may be filled with awe, and adore the majesty of God. C.—Our priestly vestments, which are objects of derision to the ignorant, are made so rich and beautiful for the same purpose. They have the sanction of God, by a parity of reason; and the authority of his Church. H.

VER. 4. *Rational and ephod.* See chap. xxv. 7.—*Tunic,* long robe or cloak of blue wool.—*Garment,* next the body, and woven very close and thick.—*Mitre,* like a tiara or turban of linen, or rather of byssus, or fine cotton.

VER. 6. *Ephod (superhumeral).* That of the other priests was made of linen; and such were worn by Samuel, and by David, when he danced before the ark. M.

VER. 7. *Together,* by the hooks, under the two precious stones. Josep. iii. 8.

VER. 9. *Onyx.* Sept. emeralds. C.—Heb. *sscm*, which the Protestants render onyx-stone. H.

VER. 10. *Birth.* On the right shoulder were engraven Ruben, Simeon, Juda, Dan, Nephtali, and Gad. On the left, Aser, Issachar, Zabulon, Ephraim, Manasses, and Benjamin. The high priest himself represented the tribe of Levi. M.

VER. 13. *Hooks.* Sept. *aspidiscas*, "imitating the form or biting of an asp." C.—*Gold,* on the ephod, by which the rational was suspended from the shoulders. H.

VER. 15. *The rational of judgment.* This part of the high priest's attire, which he wore at his breast, was called *the rational of judgment*; partly because it admonished both priest and people of their duty to God; by carrying the names of all their tribes in his presence; and by the *Urim* and *Thummim*, that is, *doctrine* and *truth*, which were written upon it: and partly because it gave Divine answers and oracles, as if it were *rational* and endowed with judgment.

VER. 18. *The carbuncle,* (ruby,) *sapphire,* and *jasper,* (or diamond,) had on them Juda, Dan, and Nephtali.

VER. 19. *Ligurius, agate,* and *amethyst,* (or *eumeces*, Plin. xxxvii. 7,) had Gad, Aser, and Issachar.

VER. 20. *Chrysolite,* (beryl or opale,) *onyx,* (Sept. beryl; Chal. or emerald, C.,) *beryl,* (Heb. jasper; Sept. &c. onyx,) were inscribed with the names of Zabulon, Joseph, and Benjamin. In Ezec. xxviii. 13, the jasper stone comes in the sixth place, as it does in the Vulg. here. C.

VER. 30. *Doctrine and Truth.* Heb. *Urim* and *Thummim*: *illuminations* and *perfections*. These words, written on the *rational*, seem to signify the light of doctrine, and the integrity of life, with which the priests of God ought to approach to him. Ch.—*Aurim* means things *brilliant*, "declarations," Sept., and *thomim*, "perfections," or "truths." Some imagine, that God required the stones

when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunic of the ephod all of violet,

32 In the midst whereof above shall be a hole for the head and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

34 So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.

35 ^aAnd Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, Holy to the Lord.

37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre,

38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

39 And thou shalt gird the tunic with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.

40 Moreover, for the sons of Aaron thou shalt prepare linen tunics, and girdles and mitres for glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their nakedness, from the reins to the thighs:

^a Eccii. xlv. 11.—^b Lev. ix. 2.

if the rational to be of the utmost brilliancy and perfection (Oleaster); and Josephus (Ant. iii. 8.) says, it was by the appearance of those stones that the high priest was enlightened, when he consulted God. If God approved of what was in agitation, they assumed a surprising brightness, as well as those on the high priest's shoulders. But this had not happened for 200 years before he began his history. The Urim and Thummim were not in the second temple, 1 Esd. ii. 63. C.—As the Jews lost the propitiatory when they were led captives to Babylon, it seems they never afterwards obtained this privilege of having an oracle. God sometimes instructed them by his prophets. But, for a long time, none had appeared; that all might attend more earnestly to the voice of the Messiah. T.

VER. 33. *Bells*, to denote the harmony of the universe, (Philo,) and that all the actions of a priest ought to give edification. S. Jerom.

VER. 36. *Plate*; reaching from ear to ear, two fingers' breadth, tied behind like a diadem. Wisd. xviii. 24.—*Holy*, or "sanctity, belongeth to the Lord," and all who approach to Him ought to be holy. C.—Josephus represents the ornaments of the high priest's head, like the triple crown of the pope. Ant. iii. 8.

VER. 38. *Iniquities*. This means, perhaps, that he shall wear these grand vestments and crown only on the solemn day of expiation, when he makes atonement of all the sins of the people, as a figure of Jesus Christ. Josephus tells us, that on other occasions he wore a less costly attire. De Bel. 5, 6, or 15. C.

VER. 40. *Linen*. In Ezechiel (xlv. 17) woollen garments are forbidden to be worn by priests. Many of the pagans required their priests to be clothed in white linen. All these prescriptions of God, which seem to us so minute, had a more sublime and mysterious meaning. For in the priestly robe... was the

43 And Aaron and his sons shall use them when they shall go into the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

CHAP. XXIX.

The manner of consecrating Aaron and other priests: the institution of the daily sacrifice of two lambs, one in the morning, the other at evening.

AND thou shalt also do this, that they may be consecrated to me in priesthood. ^bTake a calf from the herd, and two rams without blemish,

2 And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour.

3 And thou shalt put them in a basket, and offer *them*: and the calf and the two rams.

4 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water,

5 Thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle.

6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre,

7 And thou shalt pour the oil of unction upon his head, and by this rite shall he be consecrated.

8 Thou shalt bring his sons also, and shalt put on them the linen tunics, and gird them with a girdle:

9 To wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands,

10 ^cThou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head,

11 And thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.

12 And taking some of the blood of the calf, thou shalt put it upon the horns of the altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.

13 ^dThou shalt take also all the fat that covereth the en

^c Lev. i. 3.—^d Lev. iii. 3.

whole world, by the colours denoting the air, light, earth, and water: the two stones on the shoulders, signified the sun and moon, as the twelve did the signs of the zodiac, or the glory of the fathers; and thy majesty was written upon the diadem of his head. Wisd. xviii. 24. Thus the priest was a mediator between God and his people, and was to be solicitous for the welfare of all. S. Tho. 1, 2. q. 102, a. 5. S. Aug., S. Jer., &c.

VER. 42. *Linen breeches*, descending as far as the knees. S. Jer. In chap. xxxix. 29, they seem to have been made of byssus, or cotton. But as linen is prescribed in all other places, perhaps a word has crept in there, by mistake of the transcribers.

CHAP. XXIX. VER. 2. *Wafers (lagana)*. They knead them with water, and afterwards fry or bake them with oil. S. Isid. Such wafers are very common in Italy. C.

VER. 4. *Washed*. The pagans never approached their mysteries without divers purifications and washing. S. Clem. Strom. 5. Exterior cleanliness was designed to signify the purity of the heart, with which we must appear before God. C.—It is for this reason we take holy water, when we go into our chapels. H.

VER. 7. *Pour*, in the form of a cross or T, according to many of the Rabbins, &c. The custom of anointing prophets, priests, and kings, was peculiar to the Jews; as if to foreshow Christ, the great Anointed of the Lord. S. Aug. Psal. xlv.; Dan. ix. 24.

VER. 10. *Head*. Confessing that they are sinners, and deserve to die. C. VER. 11. *Beside*. The victim was offered on the altar of holocausts, before the tabernacle, the seat of God's majesty. C.—Moses was the priest on this occasion. M. Psal. xlviii. 6.

trails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt-offering upon the altar :

14 But the flesh of the calf, and the hide and the dung, thou shalt burn abroad, without the camp, because it is for sin.

15 Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands.

16 And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the altar.

17 And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

18 And thou shalt offer the whole ram for a burnt-offering upon the altar : it is an oblation to the Lord, a most sweet savour of the victim of the Lord.

19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

20 And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the altar round about.

21 And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated,

22 Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration :

23 And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord :

24 And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

25 And thou shalt take all from their hands ; and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation.

26 Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy share.

27 And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram,

28 Wherewith Aaron was consecrated and his sons,

* Lev. viii. 31, and xxiv. 9;

and they shall fall to Aaron's share, and his sons', by a perpetual right from the children of Israel : because they are the choicest and the beginnings of their peace-victims which they offer to the Lord.

29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

30 He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

31 And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in the holy place :

32 And Aaron and his sons shall eat it. *The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony,

33 That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

34 And if there remain of the consecrated flesh, or of the bread, till the morning, thou shalt burn the remainder with fire : they shall not be eaten, because they are sanctified.

35 All that I have commanded thee, thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands :

36 And thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the altar when thou hast offered the victim of expiation, and shalt anoint it to sanctify it.

37 Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy. Every one, that shall touch it, shall be holy.

38 This is what thou shalt sacrifice upon the altar. Two lambs of a year old every day continually,

39 One lamb in the morning, and another in the evening.

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

41 And the other lamb thou shalt offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness :

42 It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto thee.

Matt. xii. 4.

VER. 13. *Burnt-offering (incensum).* To evaporate like incense. M.—God requires what is most fat and delicious. C.

VER. 14. *Sin* of the high priest and people. In the other sin-offerings, this was not done. M.

VER. 16. *About*, upon the altar, and at the foot of it.

VER. 18. *Victim.* Heb. *asse*, means a whole burnt-offering.

VER. 22. *Rump*, or tail, for which the sheep of Arabia were famed ; some having tails three yards long, others a yard thick. Herodot. iii. 113. They weighed from 12 to 30 pounds, and were almost all fat. C.

VER. 23. *Roll (torta).* Heb. *cocor*, "a loaf." Sept. "a loaf or cake of oil." H.

VER. 24. *Elevating*, and then letting them descend towards the earth.

VER. 30. *Days.* During which he could not leave the sanctuary. Levit. viii. 33. On each day, the aforesaid ceremonies were to be repeated, ver. 35.

VER. 31. *Holy place.* The court of the tabernacle, where a constant fire

was kept, to prepare the food of the priests, and sometimes of others, who wished to eat their share of the victims in the presence of the Lord.

VER. 33. *Stranger.* The Levites themselves could not partake of these things.

VER. 37. *Seven.* This number is frequently prescribed in Scripture. Balaam required seven altars, Num. xxiii. C.—*Shall be holy*, consecrated according to this rite, (M.) or defiled ; for sacred things purify those who approach in a proper manner, while they defile or increase the guilt of the unworthy. C.—By the unleavened bread, (ver. 23,) we are reminded of the blessed eucharist ; and by oil, of the grace of the Spirit. D.

VER. 39. *Morning.* About sun-rise.—*Evening*, or between the two vespers. Exod. xii. 6. By these sacrifices, God was to be adored as the author both of day and night (M.) ; and we are admonished of our duty of praying to him, particularly at those times. H.—All the sacrifices prefigured that of Christ, (3 Aug. c. advers. i. 18,) but none more than these of lambs. Orig. in Jo. W.

VER. 40. *Part* of an epha, half of which was used in each sacrifice.

43 And there will I command the children of Israel, and the altar shall be sanctified by my glory.

44 I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me.

45 And I will dwell in the midst of the children of Israel, and will be their God:

46 And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

CHAP. XXX.

The altar of incense: money to be gathered for the use of the tabernacle: the brazen laver: the holy oil of unction, and the composition of the perfume.

THOU shalt make also an altar to burn incense, of setim-wood.

2 It shall be a cubit in length, and another in breadth, that is, four square, and two in height. Horns shall go out of the same.

3 And thou shalt overlay it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4 And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

5 And thou shalt make the bars also of setim-wood, and shalt overlay them with gold.

6 And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn sweet-smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

8 And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9 You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libations.

^a Num. i. 3.—^b Lev. xxvii. 25;

CHAP. XXX. VER. 1. *An altar to burn incense.* This burning of incense was an emblem of prayer, ascending to God from an inflamed heart. See Psal. cxi. 2; Apocal. v. 8, and viii. 4. Ch.—Nothing but incense was daily offered by the high priest upon this altar. On the day of expiation he touched the four corners with blood. It stood over against the bread of proposition.

VER. 2. *Height.* Ezechiel (xli. 42) describes his altar of incense, a cubit higher.

VER. 3. *Grate, or covering.* Some think the fire and incense were placed on this grate, and the ashes fell under the altar. But fire was taken hence, and put in the thuribles (Num. xvi. 17. C.); or a brazen thurible was placed on the fire. Lev. x. 1. M.—*Walls, or sides, of setim-wood.*—*Crown, cornice or moulding.* See chap. xxv. 25.

VER. 6. *Where, &c.* Hence some infer that its situation was in the most holy place. But God spoke also to Moses at the door of the sanctuary (chap. xxix. 42. H.); and most people suppose that it was placed out of the holy of holies, beside the veil.

VER. 7. *Aaron, or some other priest.* They did it by turns, and were bound to observe continence during the time of their ministry. Lev. xv. 16; Luke i. 9. C.

VER. 12. *Sum.* David perhaps neglected this injunction. 2 Kings xxiv. Josep. Ant. vii. 10. Yet we do not read that Moses took the half sicle when he numbered the people. Num. i. Whence others gather, that this sum was to be paid every year, as it was done in our Saviour's time, for the support of the temple. Matt. xvii. 23. C.

VER. 13. *Half a sicle.* A sicle or shekel of silver, (which was also called a stater,) according to the standard or weight of the sanctuary, which was the most

10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin; and shall make atonement upon it in your generations. It shall be most holy to the Lord.

11 And the Lord spoke to Moses, saying:

12 "When thou shalt take the sum of the children of Israel, according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

13 And this shall every one give that passeth at the naming, half a sicle according to the standard of the temple. ^bA sicle hath twenty obols. Half a sicle shall be offered to the Lord.

14 He that is counted in the number from twenty years and upwards, shall give the price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.

17 And the Lord spoke to Moses, saying:

18 Thou shalt make also a brazen laver with its foot, to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it:

19 Aaron and his sons shall wash their hands and feet in it:

20 When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

21 Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

22 And the Lord spoke to Moses,

23 Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much; that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty,

24 And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

Num. iii. 47; Eze. xlv. 12.

just and exact, was half an ounce of silver; that is, about half a crown of English money. The *obol*, or *gerah*, was about three halfpence. Ch.—A priest kept the weights and measures. 1 Par. xxiii. 29. C.

VER. 15. *Rich.* The life of every man is equal in the sight of God, and He will not give the rich occasion to despise his poor neighbour. Thus also the number of people would be ascertained. M.

VER. 18. *Its foot* also of brass, made of mirrors which the women gave Chap. xxxviii. 8. It was double; one vessel being shallower, to wash the feet, &c., and the other containing a quantity of water, which was let out by pipes. The pagans had lavers also; and our holy-water vessels should remind us of that purity and holiness which become the house of God. H.

VER. 19. *Feet.* The priests went barefoot in the tabernacle. In the Misna we find the same law binds laymen. C.—The priest is ordered to put off his shoes on Good Friday, out of respect for Jesus Christ, who suffered on the cross. H.

VER. 23. *Spices.* Perfumes were probably first invented in Arabia and Egypt.—*Myrrh.* Heb. "the head of the myrrh of liberty," or such as flowed freely and was most excellent, free from any mixture. *Sudarit sponte*. . . *stactes dictam.* Plin. xii. 15. C.—Stacte takes its name from distilling. M.—*Sicles*; this is not expressed in the Heb., as this measure is commonly meant.—*Cinnamon*, a plant extremely rare. Matthiæ assures us that it is not now to be found in Arabia, no more than balm in Judea.—*Calamus.* Heb. adds the epithet sweet-smelling both to cinnamon and calamus, or cane, the latter of which grows in the Indies. Dioscor. i. 17.

VER. 24. *Cassia*, not the common sort, which would spoil the perfumes, or the essence of iris. (Heb. *kode*,) mentioned in the Sept., Eze. xxvii. 19, Josep. &c. C.

25 And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament,

27 And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,

28 And of holocaust, and all the furniture that belongeth to the service of them.

29 And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.

30 Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.

31 And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

32 The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you.

33 What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

34 And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

35 And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification.

36 And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you.

37 You shall not make such a composition for your own uses, because it is holy to the Lord.

38 What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

CHAP. XXXI.

Beseleel and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The observation of the sabbath day is again commanded. And the Lord delivereth to Moses two tables written with the finger of God.

AND the Lord spoke to Moses, saying:

2 Behold, I have called by name Beseleel the son of Uri, the son of Hur, of the tribe of Juda,

3 And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work,

4 To devise whatsoever may be artificially made of gold, and silver, and brass,

^a Supra, xx. 8; Ezec. xx. 12.—^b Gen. i. 31, and ii. 2.

VER. 29. *Sanctified.* But if he ought not to touch it, he shall be defiled the more (Deut. xxii. 9): a double effect, which we perceive in the Christian sacraments. C.

VER. 34. *Onycha.* An aromatic root, shining like "the nail," or perhaps the *bdellium* of Arabia, which is clearer than that of the Indies. Dioscor. Gallen Medic. It distils from a tree.—*Galbanum*, an unctuous gum, of a strong but not very agreeable smell when alone.—*Frankincense*, is a juice proceeding by incision from the trees of Saba.—*Weight.* The Rabbin say 70 or 74 pounds of each.

VER. 35. *Together.* Heb. lit. "salted," (Chald.) as salt was to accompany all the sacrifices. Lev. ii. 13. The word may signify "a thing used in embalming, pure and holy."

VER. 36. *Place.* On the table of perfumes, to be burnt morning and evening. C.

CHAP. XXXI. VER. 2. *By name.* I have fixed upon and taken into my service, as Isa. xliii. 1.

5 Of marble, and precious stones, and variety of wood,

6 And I have given him for his companion Ooliab, the son of Achisamech, of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee,

7 The tabernacle of the covenant, and the ark of the testimony, and the propitiatory, that is over it, and all the vessels of the tabernacle,

8 And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,

9 And of holocaust, and all their vessels, the laver with its foot,

10 The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:

11 The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they make.

12 And the Lord spoke to Moses, saying:

13 Speak to the children of Israel, and thou shalt say to them: "See that you keep my sabbath; because it is a sign between me and you in your generations: that you may know that I am the Lord, who sanctify you."

14 Keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to death: he that shall do any work in it, his soul shall perish out of the midst of his people.

15 Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

16 Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

17 Between me and the children of Israel, and a perpetual sign. "For in six days the Lord made heaven and earth, and in the seventh he ceased from work."

18 And the Lord, when he had ended these words in Mount Sinai,^c gave to Moses two stone tables of testimony, written with the finger of God.

CHAP. XXXII.

The people fall into idolatry. Moses prayeth for them. He breaketh the tables: destroyeth the idol: blameth Aaron, and causeth many of the idolaters to be slain.

AND the people seeing^d that Moses delayed to come down from the mount, gathering together against Aaron, said:^e "Arise, make us gods, that may go before us: for as to this Moses, the man that brought us

^c Deut. ix. 10.—^d A. M. 2513.—^e Acts vii. 40.

VER. 4. *Brass.* Sept. add, "and violet, and purple, and scarlet spun, and byssus twisted."

VER. 5. *Marble and (or) precious stones.* Marble was not used in the tabernacle. C.

VER. 7. *Vessels.* Tables, curtains, &c. C.

VER. 8. *Table and (all) the.* The Sam. copy retains the word *col*, "all," as well as the Sam., Sept., Syr., and Arab. versions, and one Heb. MS., though the printed editions have rejected it. In a Chaldaic MS. it is also found.

VER. 13. *Sabbath.* Let not the workmen do any thing for the tabernacle on that day. M.—God reiterates and insists particularly on this commandment, which begins with the word *remember*; because men are so apt to forget, or to transgress a precept, which seems to interfere with those worldly concerns and profits, which they love more than God and their own souls. H.

CHAP. XXXII. VER. 1. *Delayed.* They waited perhaps about a month,

out of the land of Egypt, we know not what has befallen him.

2 And Aaron said to them: Take the golden ear-rings from the ears of your wives, and your sons' and daughters', and bring them to me.

3 And the people did what he had commanded, bringing the ear-rings to Aaron.

4 *And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

5 And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying: To-morrow is the solemnity of the Lord.

6 And rising in the morning, they offered holocausts, and peace-victims,^b and the people sat down to eat and drink, and they rose up to play.

7 And the Lord spoke to Moses, saying: "Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned.

8 They have quickly strayed from the way which thou didst show them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: "These are thy gods, O Israel, that have brought thee out of the land of Egypt.

9 And again the Lord said to Moses: "I see that this people is stiff-necked:

10 Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

11 But Moses besought the Lord his God, saying: "Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworeest by thy own self, saying: "I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever.

14 And the Lord was appeased from doing the evil which he had spoken against his people.

15 And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16 And made by the work of God; the writing also of God was graven in the tables.

17 And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

18 But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

19 And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it,^b and beat it to powder, which he strewed into water, and gave thereof to the children of Israel to drink.

21 And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

22 And he answered him: Let not my lord be offended, for thou knowest this people,ⁱ that they are prone to evil.

* Psal. cv. 19.—^b 1 Cor. x. 7.—^c Deut. ix. 12.—^d 3 Kings xii. 28.
• Infra, xxxiii. 3; Deut. ix. 13.

^f Num. xiv. 13; Psal. cv. 23.—^g Gen. xii. 7, and xv. 7, and xlviii. 16.
^h Deut. ix. 21.—ⁱ 1 John v. 19.

with some patience; and then, becoming seditious, assembled *against* Aaron, and extorted from him a compliance with their impious request. He was thus guilty of a grievous crime, though the violence might extenuate it in some degree. Salien.—He was not yet ordained high priest. Chap. xl. 12. H.

VER. 2. *And your sons'.* The Sept. omit this. But in the East, it was fashionable for men also to wear ear-rings. Plin. xi. 37. Judg. viii. 24; Ezech. vii. 20.

VER. 4. *Received them,* "in a purse, (as Gideon did afterwards, Judg. viii. 25,) he made a molten calf." Jonath.—Some of the Fathers think, that the head of a calf only appeared. S. Amb., Lactant., &c. The rest of the figure was perhaps human, as Osiris was represented with the head of an ox, as well as Astarte and Serapis.—*Thy gods,* &c. Thus spoke the infatuated ringleaders. C.—*And they changed their glory,* the true God, *into the likeness of a calf that eateth grass,* Psal. cv. 19.—*They forgot God,* who saved them, (ib. ver. 21,) and *forsook Him,* (Deut. xxxii. 18,) to adore the calf. W.

VER. 5. *The Lord.* The most sacred name of God is prostituted, (Judg. xvii. and xviii.; Wisd. xiv. 21,) and an altar is erected to this idol. His weakness was unaccountable, and God would have slain him, had not Moses interceded. Deut. ix. 20. Those who undertake to justify him, enter not into the sentiments of God; and the offender himself pleads no excuse, but the violence of the people, ver. 23. Salien.—*To-morrow,* when the 40 days expired, and Moses returned arrayed in terrors. H.

VER. 6. *They offered,* by the hands of Aaron, to whom the Sept. refer all this. "He offered," &c., appearing at the head of the idolaters. C.—*To eat of the victims.*—*To play,* dancing and singing in honour of their idol, probably with many indecent gestures, as was customary on such occasions among the nations of Chanaan. H.—Tertullian (de Jejunio) understands impure play. "The word means also to dance, and to play on instruments of music. H.—Foolish mirth is the daughter of gluttony, and the mother of idolatry. S. Greg. Mor. xxxi. 31. W.

VER. 9. *And again.* The Sept. omit this verse. Moses, at the first intimation of the people's sin, fell prostrate before the Lord, to sue for pardon, and pleaded the natural weakness of an ungovernable multitude, in order to extenuate their fault. This God admits.—*I see,* &c. But while he seems bent on punishing them, to try his servant, he encourages him inwardly to pray with fervour. Salien.

VER. 10. *Alone.* One fully determined on revenge will bear with no expostulation; whence S. Greg. (Mor. ix. 11) and Theodoret (q. 67) look upon this as an incitement to pray more earnestly, seeing God's servants have such influence over Him. The mercy of God struggled with his justice, and stopped its effects.—*Nation,* as I promised to Abraham; or I will make thee ruler over a nation greater than this, as Moses explains it, (Deut. ix. 14,) and as the like offer is made, Num. xiv. 12. The Sam. subjoins here, "And God was likewise much irritated against Aaron, and would have destroyed him; but Moses prayed for him:" which we are assured was the case. Deut. ix. 20. C.

VER. 11. *Why,* &c. Calvin here accuses Moses of arrogance, in prescribing laws to God's justice. But S. Jerom (ep. ad Gaud.) commends his charity and "prayer, which hindered God's power." W.

VER. 12. *Craftily.* Heb. "with a malicious design." Moses insinuates, that the glory of God is interested not to punish the Hebrews, lest the Gentiles should blaspheme, particularly as the land of Chanaan seemed to be promised unconditionally to the posterity of Abraham, who were now, all but one, to be exterminated. H.

VER. 13. *Thy servants.* Thus God honours his friends, and rewards their merits, which are the effects of his grace. W.

VER. 14. *Appeased.* Yet of this Moses was not fully assured, and in effect only those who had been less guilty were reprieved, to be punished afterwards. ver. 30, 35. H.

VER. 17. *Josue,* who was waiting for Moses lower down on the mountain. Chap. xxiv. 13.

VER. 19. *Mount.* "Finding the people abandoned to luxury and sacrilego, he broke the tables, deeming it a nation unworthy to be intrusted with the law of God." Sulpit. i. 33. The Jews kept the 17th of the fourth month as a fast, in memory of this event. S. Jer. in Zac. viii.

VER. 20. *Calf.* Having manifested his disapprobation of the people's conduct, in the most signal manner, by breaking the two tables; Moses proceeds to convince them of their stupidity, in adoring what he reduces to powder. H.—He breaks the calf in pieces, after burning it, and then grinds it to dust in a mill, with files; as the Heb., Chal., and Sept. intimate. He throws it, with contempt, into the torrent, which supplied the camp with water, and thus caused the idolaters to swallow their god. T.

23 They said to me: Make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

24 And I said to them: Which of you hath any gold? and they took and brought it to me; and I cast it into the fire, and this calf came out.

25 And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies,)

26 Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

27 And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother,^a and friend, and neighbour.

28 And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

29 And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

30 And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32 Or if thou do not, strike me out of the book that thou hast written.

33 And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

^a Deut. xxxiii. 9.—^b Gen. xii. 7.—^c Supra, xxxii. 34.

VER. 25. *Naked.* Having lost not only their gold, and their honour, but, what was worst of all, being stripped also of the grace of God, and having lost him.—*The shame of the filth.* That is, of the idol, which they had taken for their god. It is the usual phrase of the Scripture to call idols *filth*, and *abominations*. Ch.

VER. 26. *All the sons;* that is, the great majority of them; for some were probably slain, ver. 29.

VER. 28. *About, &c.* The Heb. letter *c* means about, and stands also for *twenty*. All the versions, and some copies of the Vulg., retain the first signification; but our edition gives also the second. Sixtus V. and the Louvain Bible have about thirty-three thousand. H.—S. Paul (1 Cor. x. 7, 8) mentions, that *three and twenty thousand* perished, in punishment of their fornication (with the Moabites), which some explain of the adoration of the calf, and say that Moses only specifies those slain by the Levites; while S. Paul gives the number of all those who perished by the hand of God on this occasion, ver. 35. C.—S. Cyril, Alex. glap. 2, Sulpit., and many other Fathers, agree with the Vulgate. The fornication with the Moabites was followed by the death of twenty-four thousand. Num. xxv. 9. So that S. Paul cannot refer to it, unless he only mention those who perished in one day; and Moses expresses the total amount of the slain during the whole affair. H.

VER. 29. *To you.* Thus they merited the priesthood, and a blessing (Deut. xxxiii. 9. M.); having been the ministers of God's just indignation, without sparing any of the most guilty.

VER. 30. *You.* Many who had not been slain, had followed the bad example, and Aaron, in particular, had brought upon them a most heinous sin, ver. 21. Yet, on account of their repentance, they were not subjected to immediate punishment; but they were visited afterwards, ver. 34. As he is willing to die for his people, God pardons them for his sake. S. Aug. q. 147, &c. H.

VER. 32. *The book of the predestinate.* S. Paul uses a similar expression, Rom. ix. 8. Neither could he really desire or consent to be accursed, even for a time. Hence their words can be understood only as an hyperbole, to denote the excess of their love for their brethren, as if a child should say to his father, *Pardon my brother, or kill me.* T.—He is willing to die for his people. See Num.

34 But go thou, and lead this people whither I have told thee: my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

35 The Lord therefore struck the people for the guilt, on occasion of the calf which Aaron had made.

CHAP. XXXIII.

The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.

AND the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying:^b To thy seed I will give it:

2 And I will send an angel before thee, that I may cast out the ^cChanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebuzite,

3 That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee,^d because thou art a stiff-necked people; lest I destroy thee in the way.

4 And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom.

5 And the Lord said to Moses: Say to the children of Israel: Thou art a stiff-necked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

6 So the children of Israel laid aside their ornaments by Mount Horeb.

7 Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.

^d Deut. vii. 22; Jos. xxiv. 11.—^e Supra, xxxii. 9; Deut. ix. 13.

xi. 15; S. Greg. Mor. x. 7; S. Jer. ad Algas.—This sense is very good, and sufficiently expresses the fervour of Moses. *Greater love than this no man hath* John xv. 13.

VER. 33. *Book:* him will I slay; and, if he die impenitent, I will punish him for ever. H.

VER. 35. *Struck,* with some judgment, not specified (Lyran.); or perhaps, the various punishments which were inflicted on the Hebrews in the wilderness were all partly designed to chastise this first act of idolatry. Calmet explains this of the devastation caused by the Levites, as he supposes the narration of Moses does not observe the order of time. He thinks Moses expostulated with the people, and was then sent by God to punish them; and while they were unarmed, (chap. xxxiii. 5,) the Levites fell upon them. Then Moses removed the tabernacle out of the camp, and obtained of God that he would go before them, and not an angel only, ver. 34; chap. xxxiii. 17. Moses continued full forty days, standing or lying prostrate on the mount, before the Lord, to obtain the pardon of his people. Deut. ix. 25; x. 10. At the expiration of which term he returned, with an order to prepare two other tables of stone, on which, after a supplication of the same length of time, he obtained the law to be again engraven. Chap. xxxiv. 28.

CHAP. XXXIII. VER. 1. *This place.* Mount Sinai (M.) or the tabernacle ver. 7. C.

VER. 4. *Ornaments.* Chal. and Syr. "arms." They had brought jewels &c. out of Egypt. M.

VER. 7. *Tabernacle:* not that which God had described, which was set up later, (chap. xl.) but one destined for public and private prayer. M.—*Afar,* a thousand yards. Thalmud and Villet.—*Covenant;* or alliance, which God had entered into with the people. T.—The Heb. may signify, "of the assembly or congregation," because there the people met to hear the divine doctrine explained, and to offer up their prayers.—*Camp.* Thus were the people reminded of their excommunication, or separation, from the God whom they had so wantonly abandoned, and whose protection and presence were their only support and comfort. H.—The record of the covenant was also probably torn, as Moses was ordered to write it again. Chap. xxxiv. 27. T.

8 And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses.

10 And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood and worshipped at the doors of their tents.

11 And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue, the son of Nun, a young man, departed not from the tabernacle.

12 And Moses said to the Lord: Thou commandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight.

13 If therefore I have found favour in thy sight, show me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

14 And the Lord said: My face shall go before thee, and I will give thee rest.

15 And Moses said: If thou thyself dost not go before, bring us not out of this place.

16 For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord said to Moses: This word also, which thou hast spoken, will I do; for thou hast found grace before me, and thee I have known by name.

18 And he said: Show me thy glory.

19 He answered: I will show thee all good, and I will proclaim in the name of the Lord before thee:^a and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

^a Rom. ix. 15.—^b Deut. x. 1.—^c Deut. v. 10;

20 And again he said: Thou canst not see my face: for man shall not see me, and live.

21 And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

22 And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right hand till I pass:

23 And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

CHAP. XXXIV.

The tables are renewed: all society with the Chanaanites is forbid: some precepts concerning the first-born, the sabbath, and other feasts. After forty days' fast, Moses returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whensoever he speaketh to the people.

AND after this he said: ^bHew thee two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which thou brokest.

2 Be ready in the morning, that thou mayst forthwith go up into Mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee, and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over against it.

4 Then he cut out two tables of stone, such as had been before; and rising very early he went up into the Mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

6 And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

7 ^cWho keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin,^d and no man of himself is innocent before thee. ^eWho renderest the iniquity of the fathers to the children, and to the grandchildren unto the third and fourth generation.

Jer. xxxii. 18.—^d Psal. cxlii. 2.—^e Deut. v. 9; Jer. xxxii. 18.

VER. 9. *He spoke.* The angel, conducting the pillar, spoke in God's name. M.

VER. 10. *And worshipped.* This the Sam. copy omits. The people bowed towards Moses and the angel. C.

VER. 11. *Face to face.* That is, in a most familiar manner. Though, as we learn from this very chapter, Moses could not see the face of the Lord. Ch.—The angel assumed a human form, (M.) which Moses knew could not fully display the majesty of God; and hence he begs to see his face, or his glory, (ver. 13, 18,) which God declares is impossible for any mortal to do, ver. 20. H.—He addresses him, however, with unusual condescension, and speaks to him without any ambiguity, "without any medium," as the Arab. expresses it. Other prophets were instructed by visions, and were filled with terror. Dan. x. 8. T.

VER. 12. *To the Lord.* This conversation probably took place on Mount Horeb, (ver. 22,) after God had threatened that he would not go up with the people. Chap. xxxii. 34. And here (ver. 3) Moses, considering that God would thus withdraw his special providence from his people, begins to expostulate with him; and first, having mentioned with gratitude the repeated kindnesses of God towards himself, he begs to be informed what angel shall accompany him, and then proceeds to beg that God would still show his wonted favour to the penitent Hebrews, and conduct them himself (as he had done before the transgression). We do not read before, that God said to Moses, *I know thee by name* (S. Aug. q. 193); but he had used that expression in some conversation with him, as he did afterwards, ver. 17. H.

VER. 13. *Face.* Heb. "way." Be thou our guide.—*Thy people.* Acknowledged them again. Moses begs not for any special favour for himself, but only for the Hebrews. Salien.

VER. 19. *All good,* that could reasonably be desired. C.—Divines dispute whether Moses saw the Divine essence. S. Tho. i. p. q. 12, a. 11. M.—If he requested to do so now, it seems to be denied, ver. 20; John i. 17. T.—*Proclaim,* &c.

When I pass, I will repeat some of my glorious titles, and particularly that I am merciful. M.—Yet I will show mercy with discretion, and will punish some of you. C.

VER. 20. *My face,* even in my assumed form. M.—The effulgence would cause death, as was commonly believed. Gen. xiii. 16. To behold the Divine essence, we must be divested of our mortal body. 1 Cor. ii. 9. S. Greg. Naz. or 49. H.—Moses, therefore, did not see it on earth, though he had greater favours shown to him than the other prophets. Num. xii. 6. Theod. q. 68; S. Chrys. &c. W.

VER. 23. *See my back parts.* The Lord, by his angel, usually spoke to Moses in the pillar of the cloud, so that he could not see the glory of Him that spoke familiarly with him. In the vision here mentioned, he was allowed to see something of Him, in an assumed corporeal form. Ch.—The rock was Christ, (D.) in whose sacred humanity we discern, at a distance, the majesty of God. S. Aug. q. 154. By this wonderful vision, God was pleased to declare that he was appeased. H.

CHAP. XXXIV. VER. 1. *Former.* Deut. x. 1 adds, *and come up to me into the mount, and I, &c. Here.*

VER. 2. *Go up.* From these expressions we might infer, that God gave the order first on Mount Sinai, and repeated it to Moses in the tabernacle, the night before he commenced his third fast and supplication of 40 days. H.

VER. 6. *He said.* Some refer this to Moses; others, more probably, to God who had promised, by this signal of the name of the Lord, to testify his presence. C.

VER. 7. *Keepest.* So the Targum of Jerusalem reads. Heb. and Sept. have "keepeth."—*No man, &c. All have sinned.* Rom. iii. 23. Heb. "who will not clear the guilty," which is followed by the Chal. and Sept. God is a just Judge, who will assuredly punish the impenitent. Yet even in justice he will remember mercy, and will stop at the third and fourth generation, (C.) when the influence of the progenitors' example can have but small influence upon their descendants. If, however, they prove guilty, they must expect chastisement. Chap. xx. 5.

8 And Moses making haste, bowed down prostrate unto the earth, and adoring,

9 Said: If I have found grace in thy sight, O Lord, I beseech thee that thou wilt go with us, (for it is a stiff-necked people,) and take away our iniquities and sin. and possess us.

10 The Lord answered: "I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Amorrite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues, and cut down their groves:

14 Adore not any strange god. The Lord his name is Jealous, he is a jealous God.

15 "Make no covenant with the men of those countries; lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

16 "Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

18 Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt.

19 "All of the male kind that openeth the womb, shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a

sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plough and to reap.

22 "Thou shalt keep the feast of weeks with the first fruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

23 "Three times in the year all thy males shall appear in the sight of the almighty Lord the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up and appear in the sight of the Lord thy God thrice in a year.

25 "Thou shalt not offer the blood of my sacrifice upon leaven; neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. "Thou shalt not boil a kid in the milk of his dam.

27 And the Lord said to Moses: Write thee these words, by which I have made a covenant both with thee and with Israel.

28 And he was there with the Lord¹ forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables² the ten words of the covenant.

29 And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

30 And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them,

32 And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord in Mount Sinai.

* Deut. v. 2; Jer. xxxii. 40.—^b Supra, xxiii. 32; Deut. vii. 2.—^c 3 Kings xi. 2; Deut. vii. 3.
^d Supra, xiii. 2, 12, and xxii. 29.—^e Supra, xxiii. 15.

^f Supra, xxiii. 17; Deut. xvi. 16.—^g Supra, xxiii. 18, and 19.—^h Supra, xxiii. 19; Deut. xiv. 21.—ⁱ Supra, xxiv. 18; Deut. ix. 9, and 18.—^k Deut. iv. 23.

VER. 10. *Covenant*. The first had been made void by idolatry. C.—Notwithstanding the former threats, (chap. xxxiii. 3,) God here promises new benefits. W.

VER. 11. *Observe*, O my people, (M.) you who shall serve under Josue, when these promises shall be fulfilled. H.—The Sept. add the *Gergesite* to the list of people who should be expelled. But Lyran. thinks they are omitted in Hebrew, because they had already retired before the approach of the Hebrews. C.

VER. 13. *Statues*. Sept. have "pillars," and subjoin after *groves*, (unless it be another translation, as Grabe insinuates,) "you shall burn with fire the graven things of their gods."

VER. 14. *Jealous*. Like a husband, He will watch all your motions.

VER. 15. *Covenant*. The same word occurs here, as (ver. 12) in Heb. and Sept. H.—It relates chiefly to contracts of marriage, which God forbids the faithful to enter into with the Chanaanites, and with other idolatrous nations, lest they should follow their example. Solomon is reprehended for transgressing this law, (3 Kings xi. 1,) and such marriages are called abominations. 1 Esd. ix. 1; x. 2, 10 Joseph.

VER. 16. *Son*. The Chal. and Sept. add, "nor give any of thy daughters to their sons." The most imminent dangers attend those women who have infidel husbands. H.—The intention of Moses, and the custom of the Hebrews, justly reprobated such marriages. C.

VER. 18. *New corn*. Heb. *Abib* the name of the month Nisan, which corresponds with our March and April.

VER. 22. *Harvest*. Pentecost.—*Laid in*, at the feast of tabernacles, in September. M.—The greatest solemnity of the Pasover is mentioned, ver. 18. H.

VER. 24. *In wait*. Heb. and Sept. "shall desire." C.—God engages to protect their land. M.

VER. 25. *Sacrifice* of the paschal lamb, to which the Chaldee properly restrains this verse. C.

VER. 26. *Dam*. Chal. "thou shalt not eat flesh with milk." See chap. xxiii. 19.

VER. 28. *Wrote*. God wrote on the tables, as he had promised, ver. 1. C.—Moses recorded all in this book, as he was ordered, ver. 27. S. Cyprian (de Sp. S.) and S. Augustine (q. 186) infer, however, from this text, that the second tables had not the same honour as the first. The contrary appears from Deut. x. 4, *He (God) wrote . . . as before*. Estius, Calmet, and Menoch. think the forty days here mentioned were those which Moses spent with God to obtain the people's pardon, and the law, at the same time. See chap. xxxii. 35.

VER. 29. *Horned*. That is, shining, and sending forth rays of light like horns. Ch.—Sept. "encircled with glory." S. Paul (2 Cor. iii. 7) says, the Hebrews could not look stedfastly at the face of Moses, on account of the glory of his countenance. Hence, he was forced to have a veil, which, the apostle observes, was not taken off from the old law till Christ appeared. The Jews are much enraged at some Christians, who have represented Moses with horns, as if, they say, he were a devil, or his wife an adulteress. Stacchus and Drusius.—Heb. "his skin was radiant" all over his face. These rays commanded respect and awe from the people, who had before said contemptuously, *Moses—the man*, (chap. xxxii. 1,) as they showed that God was with him. They had not appeared before, though he had often conversed with the Lord: but now, having seen the glorious vision, they adhered to him during the remainder of his life, particularly when he enforced the obligations of the law to the people. H.

33 And having done speaking, ^ahe put a veil upon his face.

34 But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

35 And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.

CHAP. XXXV.

The sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

AND all the multitude of the children of Israel being gathered together, ^bhe said to them: These are the things which the Lord hath commanded to be done:

2 Six days you shall do work; the seventh day shall be holy unto you, the sabbath and the rest of the Lord: he that shall do any work on it, shall be put to death.

3 You shall kindle no fire in any of your habitations on the sabbath day.

4 And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying:

5 Set aside with you first-fruits to the Lord. ^cLet every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass,

6 Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

7 And rams' skins dyed red, and violet-coloured skins, setim-wood,

8 And oil to maintain lights, and to make ointment, and most sweet incense,

9 Onyx stones, and precious stones, for the adorning of the ephod and the rational.

10 Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets:

12 The ark and the staves, the propitiatory, and the veil that is drawn before it:

13 The table with the bars and the vessels, and the loaves of proposition:

14 The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

15 The altar of incense, and the bars, and the oil of unction, and the incense of spices: the hanging at the door of the tabernacle:

^a 2 Cor. iii. 13.—^b A. M. 2513.

16 The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

17 The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry.

18 The pins of the tabernacle, and of the court, with their little cords:

19 The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

20 And all the multitude of the children of Israel going out from the presence of Moses,

21 Offered first-fruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service and to the holy vestments,

22 Both men and women gave bracelets and ear-rings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23 If any man had violet, and purple, and scarlet twice dyed, red, and violet-coloured skins,

24 Metal of silver and brass, they offered it to the Lord, and setim-wood for divers uses.

25 The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

26 And goats' hair, giving all of their own accord.

27 But the princes offered onyx stones, and precious stones, for the ephod and the rational,

28 And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

29 All, both men and women, with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30 And Moses said to the children of Israel: ^dBehold, the Lord hath called by name Beseleel, the son of Uri, the son of Hur, of the tribe of Juda.

31 And hath filled him with the spirit of God, with wisdom and understanding, and knowledge, and all learning.

32 To devise and to work in gold and silver and brass,

33 And in engraving stones, and in carpenters' work. Whatsoever can be devised artificially,

34 He hath given in his heart: Ooliab also, the son of Achisamech, of the tribe of Dan:

35 Both of them hath he instructed with wisdom, to do carpenters' work, and tapestry, and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

^e Supra, xxv. 2.—^d Supra, xxxi. 2.

VER. 33. *And having, &c.* At first, he spoke uncovered. M.—The Protestants insert the word *till* in Italics, to insinuate that Moses spoke with a veil on, as S. Paul mentions (H.); and Calmet would translate, "for Moses had ceased to address the people, and had put a veil upon his face," as soon as he perceived that they could not bear the blaze of his countenance. This he did out of modesty, that they might not be afraid of coming to speak freely to him, (Jansenius,) though it was also mysterious, as S. Paul remarks. *For even until this day, when Moses is read, the veil is upon their heart,* 2 Cor. iii. 15. W.

CHAP. XXXV. VER. 2. *Sabbath.* The frequent repetition of this precept cannot escape the notice of the attentive reader. The sabbath was a distinctive mark of the Jews, and was generally observed by them with the utmost care, and

even with scrupulosity. H.—They were not allowed to do on it any thing that had the appearance of servility, if it could be avoided without serious inconveniences. But in any urgent necessity of the sick, &c., they might provide meat, and do other work, that could not be done before. They might also repel an enemy, water cattle, &c.

VER. 19. *Vestments,* in which the vessels of the tabernacle were folded up. Vatable.

VER. 22. *And women,* by the hands of their husbands, as the Heb. and Sept. intimate.—*Tablets, (dextralia,)* ornaments worn on the right hand or arm.

VER. 25. *Spun.* The wool, it seems, was dyed first, unless it were naturally of these colours. See chap. xxv. 5. C.

CHAP. XXXVI.

The offerings are delivered to the workmen: the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

BESELEEL therefore, and Ooliab, "and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made^b the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

2 "And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

3 He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being constrained to come,

5 Said to Moses: The people offereth more than is necessary.

6 Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

7 Because the things that were offered did suffice, and were too much.

8 And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

9 The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

12 That the loops might meet one against another, and might be joined each with the other.

13 Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made also eleven curtains of goats' hair, to cover the roof of the tabernacle:

15 One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure.

16 Five of which he joined apart, and the other six apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might

be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams' skins dyed red; and another cover over that of violet skins.

20 He made also the boards of the tabernacle of setim wood standing.

21 The length of one board was ten cubits; and the breadth was one cubit and a half.

22 There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the south-side southward,

24 With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

25 At that side also of the tabernacle that looketh towards the north, he made twenty boards,

26 With forty sockets of silver, two sockets for every board.

27 But against the west, to wit, at that side of the tabernacle which looketh to the sea, he made six boards,

28 And two others at each corner of the tabernacle behind:

29 Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

30 So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

31 He made also bars of setim-wood, five to hold together the boards of one side of the tabernacle,

32 And five others to join together the boards of the other side; and besides these, five other bars at the west side of the tabernacle towards the sea.

33 He made also another bar, that might come by the midst of the boards from corner to corner.

34 And the board-work itself he overlaid with gold. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.

35 He made also a veil of violet, and purple, scarlet, and fine twisted linen, varied and distinguished with embroidery:

36 And four pillars of setim-wood, which with their heads he overlaid with gold, casting for them sockets of silver.

37 He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen with the work of an embroiderer.

38 And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

^a Supra, xxvi. 1.—^b A. M. 2514.

^c 1 Par. xxi. 29.

CHAP. XXXVI. VER. 3. *Vows*, or voluntary oblations to *Moses*, according to the Heb. C.—These donations are called first-fruits, because they were the best of all things, and the first offerings that were made by the people in the desert. T.—They show great alacrity in performing this action, as it was to make some atonement for their liberality in honour of the golden calf. H.—But as matter alone will not suffice, unless it be properly managed, so neither will the letter of the Scripture instruct us, unless God teach us, by his pastors. Eph. iv. 11. W.—From this place to the end, the Roman edition of the Sept. is very confused.

That of Alcala agrees better with the Vulgate than the Alexandrian or Aldine. See Grabe. Almost all the three following chapters might be comprised in these words. The workmen did all according to God's prescription. Moses perhaps gave them plans of what each was to execute; and hence Calmet accounts for these repetitions. H.

VER. 33. *Bar*, not mentioned, (chap. xxvi. 28,) but specified by Josephus (iii. 5,) at the west end of the tabernacle, going across the breadth of the planks Tostat.

CHAP. XXXVII.

Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense, and compoundeth the incense.

AND Beseleel made^a also, the ark of setim-wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

2 And he made to it a crown of gold round about,

3 Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.

4 And he made bars of setim-wood, which he overlaid with gold,

5 And he put them into the rings that were at the sides of the ark to carry it.

6 He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

7 Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:

8 One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory,

9 Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

10 He made also the table of setim-wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11 And he overlaid it with the finest gold, and he made to it a golden ledge round about,

12 And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

13 And he cast four rings of gold, which he put in the four corners at each foot of the table,

14 Over against the crown: and he put the bars into them, that the table might be carried.

15 And the bars also themselves he made of setim-wood, and overlaid them with gold.

16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

17 He made also the candlestick of beaten work of the finest gold. From the shaft whereof *its* branches, its cups, and bowls, and lilies came out:

18 Six on the two sides: three branches on one side, and three on the other.

19 Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the candlestick, was equal.

^a A. M. 2514, A. C. 1490.—^b A. M. 2514.

20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

21 And bowls under two branches in three places, which together make six branches going out from one shaft.

22 So both the bowls and the branches were of the same, all beaten work of the purest gold.

23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

24 The candlestick with all the vessels thereof weighed a talent of gold.

25 He made also the altar of incense of setim-wood, being a cubit on every side four-square, and in height two cubits: from the corners of which went out horns.

26 And he overlaid it with the purest gold, with *its* grate, and the sides, and the horns.

27 And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

28 And the bars themselves he made also of setim-wood, and overlaid them with plates of gold.

29 He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

CHAP. XXXVIII.

He maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.

HE made^b also the altar^c of holocaust of setim-wood, five cubits square, and three in height:

2 The horns whereof went out from the corners, and he overlaid it with plates of brass.

3 And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, flesh-hooks, pot-hooks, and fire-pans.

4 And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,

5 Casting four rings at the four ends of the net at the top, to put in bars to carry it:

6 And he made the bars of setim-wood, and overlaid them with plates of brass:

7 And he drew them through the rings that stood out in the sides of the altar.^d And the altar itself was not solid, but hollow, of boards, and empty within.

8 He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.

9 He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits.

10 Twenty pillars of brass with their sockets, the heads of the pillars, and the whole graving of the work, of silver.

^c 2 Par. i. 5.—^d Supra, xxvii. 8.

CHAP. XXXVII. VER. 1. *Half*, duos semis cubitos, ver. 6, and chap. xxv. 10. T

VER. 9. *Covering*. . . This indicated that the Scriptures were to be studied with diligence, as they have a literal and a mystical sense. S. Greg. Nys.

VER. 14. *Over against*, or under. Chap. xxv. 27. T.

VER. 16. *Censers*. Heb. *Kossuth* means broad deep dishes or bowls. C.

CHAP. XXXVIII. VER. 8. *Mirrors*. Formerly all sorts of metal, silver, copper, tin, &c., were used for mirrors, till the Europeans began to make them of glass. The best were made of a mixture of copper and tin. Plin. xxxiii. 9.—*Watched*. Heb. served like soldiers: fasting and praying, according to the Sept and Chal. Such were the virgins, mentioned 2 Mac. iii. 19. Ann, the prophetess, and our blessed Lady, were thus also employed in the temple. Luke ii 37. C.

11 In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.

12 But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.

13 Moreover, towards the east he prepared hangings of fifty cubits:

14 Fifteen cubits of which were on one side, with three pillars, and their sockets:

15 And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

16 All the hangings of the court were woven with twisted linen.

17 The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.

19 And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.

20 The pins also of the tabernacle and of the court round about he made of brass.

21 These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest:

22 Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded Moses,

23 Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.

24 All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

* A. M. 2514.

VER. 17. *The, &c.* Some render the Heb. "The bases of the pillars were of brass, the hooks of the pillars and the circles were of silver, their chapiters were covered with silver." H.

VER. 21. *Ithamar*, some time after this, (Num. i. 50,) was appointed to deliver the necessary vessels to the Levites; part of whose duty it was to take down the tabernacle and set it up again, and to keep an account of all things. M.

VER. 25. *And it, &c.* Heb. is rather more express, "And the silver given by those who were numbered, was a hundred talents, 1775 sicles of the weight of the sanctuary, ver. 26. They gave each half a sicle, paid by all those who were 20 years old and upwards, amounting to 603,550 men." Hence the talent would

27 A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

28 And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

29 And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides,

30 Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and all the vessels that belong to the use thereof.

31 And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court round about.

CHAP. XXXIX.

All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

AND he made,^a of violet and purple, scarlet and fine linen, the vestments^b for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

2 So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen,

3 With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours,

4 And two borders coupled one to the other in the top on either side,

5 And a girdle of the same colours, as the Lord had commanded Moses.

6 He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

7 And he set them in the sides of the ephod, for a memorial of the children of Israel, as the Lord had commanded Moses.

8 He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

9 Four-square, double, of the measure of a span.

10 And he set four rows of precious stones in it. In the first row was a sardius, a topaz, and an emerald.

11 In the second, a carbuncle, a sapphire and a jasper.

12 In the third, a ligurius, an agate, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

14 And the twelve stones were engraved with the names of the twelve tribes of Israel, each one with its several name.

^b Supra, xxviii. 6.

weigh exactly 3000 sicles, (C.) or 12,000 drachmas. Some say that the common talent weighed 100 pounds, and that of the sanctuary 120, each pound containing 25 sicles. D.

VER. 29. *Seventy*. Heb. confines the number of talents to 70, and allows "two thousand and four hundred sicles." The Greek interpreters vary.

CHAP. XXXIX. VER. 1. *Vestments*. Heb. distinguishes "the clothes of service" destined to fold up the tabernacle and vessels, from "the holy garments for Aaron."

VER. 3. *Threads*. Heb. "wires to work it in the blue . . . with cunning work." The ancients had the art of beating gold into thin plates, with which they adorned the horns of their victims, &c. Æneid iv. See Num. xvi. 58. C.

15 They made also in the rational little chains, linked one to another, of the purest gold,

16 And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

17 On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

18 These both before and behind so answered one another, that the ephod and the rational were bound together,

19 Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20 They made also the tunic of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

23 And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

25 They made also fine linen tunics with woven work for Aaron and his sons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches of fine linen:

28 And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses.

29 They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

30 And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

31 So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

32 And they offered the tabernacle, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets,

33 The cover of rams' skins dyed red, and the other cover of violet skins,

34 The veil, the ark, the bars, the propitiatory,

35 The table, with the vessels thereof, and the loaves of proposition:

36 The candlestick, the lamps, and the furniture of them, with the oil:

37 The altar of gold, and the ointment, and the incense of spices:

38 And the hanging in the entry of the tabernacle:

39 The altar of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the court, and the pillars, with their sockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

41 The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,

42 The children of Israel offered, as the Lord had commanded.

43 And when Moses saw all things finished, he blessed them.

CHAP. XL.

The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

AND the Lord spoke to Moses, saying:

2 The first month, the first day of the month thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold, whereon the incense is burnt before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust:

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13 ^aThou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

15 So in the first month of the second year,^b the first day of the month, the tabernacle was set up.

16 ^cAnd Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars.

17 And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

^a Supra, xxv. 35; Lev. viii. 2.

^b A. M. 2514.—^c Num. vii. 1.

VER. 24. *Pomegranate*, alternately. Chap. xxviii. T.

VER. 27. *Of fine linen*, or cotton, and of common linen, as Pollux describes it.

VER. 29. *Veneration*, of which it was deserving. Heb. "the crown of holiness." It reminded the high priest of his consecration to the Lord, and of the sanctity with which he ought to appear before him.

VER. 43. *Finished*, exactly according to God's prescriptions.—*Blessed them*, the people, who had contributed so liberally; and the workmen, who had per-

formed their task so much to his satisfaction. C.—He also blessed the sacred vessels, as they were destined for the worship of God. H.

CHAP. XL. VER. 2. *Month* of the second year, ver. 15. The first day of every month was kept with some degree of solemnity, though it was not a day of rest. Num. xxxiii. 11; 1 Kings xx. 5, &c. C.

VER. 13. *Priesthood*. Heb. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may serve me in the priestly

19 And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

20 And he set the table in the tabernacle of the testimony, at the north side, without the veil,

21 Setting there in order the loaves of proposition, as the Lord had commanded Moses.

22 He set the candlestick also in the tabernacle of the testimony, over against the table on the south side,

23 Placing the lamps in order, according to the precept of the Lord.

24 He set also the altar of gold under the roof of the testimony, over against the veil,

25 And burnt upon it the incense of spices, as the Lord had commanded Moses.

26 And he put also the hanging in the entry of the tabernacle of the testimony,

27 And the altar of holocaust of the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.

* Num. ix. 15;

office: (14) and thou shalt bring his sons, and put on them their tunics; (15) and thou shalt anoint them, as thou didst anoint their father, that they may perform the office of priests to me for ever, in their generations."

VER. 18. *Testimony*, or tables of the law. C.

VER. 24. *Roof*, covering both the holy of holies and the sanctuary. M.

VER. 32. *Glory*. The cloud which had rested over the tent appointed for

28 And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

29 And Moses and Aaron, and his sons, washed their hands and feet,

30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.

31 He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

32 "The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.

33 Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all.

34 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

35 If it hung over, they remained in the same place.

36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

3 Kings viii. 10.

prayer, came now to the grand tabernacle, in the midst of the camp. C.—By its superior lustre, it signified that the glory of God was there. S. Aug. q. 173.

VER. 33. *Moses*, out of respect, abstained from entering that day. C.

VER. 36. *A fire*. The same cloud overshadowed the camp by day, and enlightened it by night. Chal. Chap. xiii. 22.

THE

BOOK OF LEVITICUS.

This Book is called LEVITICUS, because it treats of the offices, ministries, rites, and ceremonies of the Priests, and Levites. The Hebrews call it *VAICRA*, from the word with which it begins, (Ch.) "and (the Lord) called." The *a* at the end of this word is printed in a smaller size, to insinuate that little children should begin to read this Book first, if we may give any credit to those who attempt to account for all the irregularities sanctioned by the great Massora! But such irregular letters are the faults of some transcribers, and are of no authority. Kennicott Dis. 1.—This Book is styled also, "the Priests' law." H.—The seven first chapters explain the sacrifices; the sixteen next, the offices and ordination of the Priests and Levites. From the 23rd chapter to the end, the feasts are designated, and some regulations respecting vows are interspersed. All these rites and sacrifices foreshadowed the eucharistic sacrifice of Jesus Christ, (S. Leo ser. 8, de pas. Trid. ses. 22, c. 1,) and tended to keep the Hebrews employed, and at a greater distance from idolatry. S. Jer. on Isai. i., &c.—These prescriptions were given during the month of Nisan, in the second year after the exit, while the Hebrews remained at the foot of Mount Sinai. God spoke from the new tabernacle. T.—In the Book of Deuteronomy we find but few regulations respecting sacrifices, as Moses had sufficiently explained them in this Book. D.—If we confine ourselves to the letter, we may say these precepts are *not good*, and carnal (Ezec. xx. 25; Heb. vii. 16); but if we consider the spirit, we shall confess that they are excellent, and *spiritual*. Rom. vii. 14; 2 Cor. iii. 6. Orig. c. Cels. vii. C.

CHAPTER I.

Of holocausts or burnt-offerings.

AND the Lord called Moses,* and spoke to him from the tabernacle of the testimony, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord

* A. M. 2514, A. C. 1490.

CHAP. I. VER. 2. *Offer*, voluntarily, without any command. Some sacrifices were of precept. Exod. xxii. 29. M.—Oxen, goats, and sheep, pigeons, and turtles, were to be offered in sacrifice, and small birds also, in the purification of lepers, (chap. xiv. 4,) as they might easily be procured. C.—By sacrifice, we testify the dominion of God over all. *Sheep and goats*, ver. 10. The same term, *tsun*, signifies both. M.

VER. 3. *A holocaust*. That is, a whole burnt-offering (*olocauston*); so called, because the whole victim was consumed with fire; and given in such manner to God as wholly to evaporate, as it were, for his *honour and glory*; without having any part of it reserved for the use of man. The other sacrifices of the Old Testament were either *offerings for sin*, or *peace-offerings*: and these latter again were either offered in *thanksgiving* for blessings received, or by way of

a sacrifice of the cattle, that is, offering victims of oxen and sheep,

3 "If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him:

4 And he shall put his hand upon the head of the

^b Exod. xxix. 10.

prayer for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God: 1. By way of adoration, homage, praise, and glory, due to his Divine Majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the New Law we have but one sacrifice, viz. that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends; and both priest and people, as often as it is celebrated, ought to join in offering it up for these four ends. Ch. S. Aug. de C. D. viii. 17. S. Chrys. in Psal. xcv.

VER. 4. *Victim*. To transfer all the curses due to him upon it, (Eus. Demon. i. 10,) and to testify that he gives it up entirely for the honour of God. Lyran.

victim, and it shall be acceptable, and help to his expiation.

5 And he shall immolate the calf before the Lord, and the priests, the sons of Aaron, shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle:

6 And when they have flayed the victim, they shall cut the joints into pieces,

7 And shall put fire on the altar, having before laid in order a pile of wood:

8 And they shall lay the parts that are cut out in order thereupon, to wit, the head, and all things that cleave to the liver,

9 The entrails and feet being washed with water: and the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish:

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about:

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all, and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

14 But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons,

15 The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar.

16 But the crop of the throat and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out;

17 And he shall break the pinions thereof, and shall not cut, nor divide it with a knife, and shall burn it upon

the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

CHAP. II.

Of offerings of flour, and first-fruits.

WHEN any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense,

2 And shall bring it to the sons of Aaron, the priests: and one of them shall take a handful of the flour and oil, and all the frankincense, and shall put it a memorial upon the altar, for a most sweet savour to the Lord.

3 And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

4 But when thou offerest a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers anointed with oil:

5 If thy oblation be from the frying-pan, of flour tempered with oil, and without leaven,

6 Thou shalt divide it into little pieces, and shalt pour oil upon it.

7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil:

8 And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest.

9 And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord.

10 And whatsoever is left, shall be Aaron's and his sons', holy of holies of the offerings of the Lord.

11 Every oblation, that is offered to the Lord, shall be made without leaven, neither shall any leaven or honey be burnt in the sacrifice to the Lord.

12 You shall offer only the first-fruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness.

13 Whatsoever sacrifice thou offerest, thou shalt season it with salt, neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.

^a A. M. 2514.

^b Eccl. vii. 34.—^c Mark ix. 48.

VER. 5. *He*, by the hands of the priests, (chap. x. 1,) as the Sept. express it, "they shall immolate" (M.); though we might infer from this text, that the person who offered the victim had to slay it (C.); while the priests alone could pour the blood upon and round the altar. *Without the effusion of blood remission is not made*, Heb. ix. 22. H.

VER. 6. *They*. Regularly the Levites performed this office. The skin belonged to the priest. Chap. vii. 8. C.

VER. 7. *Fire*. Heb. and Sept. place the fire first, then the wood. It was the sacred fire which was never extinguished, but removed from the altar in marches, (chap. iv. 13,) perhaps in a censer or pan. H.

VER. 8. *All things, &c.* Heb. *podor*, may signify the *fat*, or the *trunk* of the animal. C.

VER. 9. *Sweet*. Not that the Deity can take delight in sweet odours; but he is pleased with the devotion of men. For their advancement in piety, he required these sacrifices; 1. to keep the people from idolatry; 2. to teach them to consecrate their body and effects to him, as well as their souls, *to serve justice unto sanctification* (Rom. vi. 19; John iv. 24); 3. to prefigure the greater mysteries of the Christian religion, of which the law was only a shadow, incapable of conferring justifying grace. John i. 17; Gal. iii. 11. W.

VER. 10. *Male*. Lyrarus seems to have read "a year old," in the Vulg. But it is not found in the Heb. or in any version. It may have been taken from Exod. xii. 5, where the paschal lamb must be a male of one year. H.

VER. 14. *Pigeons*. Heb. and Sept. say nothing about the age; though the Rabbin assure us, that old turtles and young pigeons were to be immolated, as being more excellent. God requires only what each person may easily procure. This third species of holocaust was chiefly intended for the poor. Chap. xii. 8. But if they could not afford even this, they might offer flour. Chap. ii.

VER. 17. *Pinions*, as if it were to be roasted. Abram did not divide the birds. Gen. xv. 10. C.

CHAP. II. VER. 1. *One (anima)*. The soul is put to denote the whole person.—*Of sacrifice*. Heb. *monēe*, which is applied to inanimate things, particularly to flour, "a present of wheat." Vatable.—It was instituted, 1. for the poor; 2. to support the ministers of religion; 3. to show that God was to be honoured with the fruits of the earth; 4. sacrifice being intended as a sort of feast, bread, salt, wine, and oil accompany it; and also incense, which was almost solely reserved for God. M.—The person who offered the sacrifice, had to furnish all things belonging to it. C.

VER. 3. *Holy of holies*. That is, *most holy*; as being dedicated to God, and set aside by his ordinance for the use of his priests. Ch.—All was to be eaten or consumed in the tabernacle. The high priest offered a gomor full of flour and oil, rather baked, every day. Chap. vi. 20. C.

VER. 11. *Without leaven or honey*. No leaven or honey was to be used in the sacrifice offered to God: to signify that we are to exclude from the pure worship of the gospel, all double-dealing and affection to carnal pleasures. Ch.—The prohibition of leaven regarded these sacrifices. It was offered with the first-fruits, (chap. xxiii. 17,) and perhaps also in peace-offerings. Chap. vii. 13.

VER. 12. *First-fruits, &c.*, to be voluntarily given to the priests, in honour of God. The honey arising from dates might also be offered. C.—It was little inferior to that of bees. Josep. Bel. v. 3. See Num. xv. 19.

VER. 13. *Salt*. In every sacrifice salt was to be used, which is an emblem of wisdom and discretion, without which none of our performances are agreeable to God. Ch.—Salt is not prescribed in the sacrifices of animals. But it was to be used in them, as we learn from the Jews, and from S. Mark ix. 48, *Every victim shall be salted*.—*Covenant*. It is so called, because it was a symbol of the durable condition of the alliance with God, which was renewed in every sacrifice (C.); or it may signify "the salt prescribed" by God: for the law and covenant are often used synonymously. M.—*Let your speech be always in grace, seasoned with salt*, Col. iv. 6. See Num. xviii. 19.

14 But if thou offer a gift of the first-fruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal, and so shalt thou offer thy first-fruits to the Lord,

15 Pouring oil upon it, and putting on frankincense, because it is the oblation of the Lord.

16 Whereof the priest shall burn for a memorial of the gift, part of the corn broken small, and of the oil, and all the frankincense.

CHAP. III.

Of peace-offerings.

AND if his oblation be a sacrifice of peace-offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.

2 And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony, and the sons of Aaron, the priests, shall pour the blood round about upon the altar.

3 And they shall offer of the sacrifice of peace-offerings, for an oblation to the Lord, the fat that covereth the entrails, and all the fat that is within:

4 The two kidneys, with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

6 But if his oblation, and the sacrifice of peace-offering, be of the flock, whether he offer male or female, they shall be without blemish.

7 If he offer a lamb before the Lord,

8 He shall put his hand upon the head of his victim: and it shall be slain in the entry of the tabernacle of testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9 And they shall offer of the victim of peace-offerings a sacrifice to the Lord: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly and all the vitals, and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

^a A. M. 2514.—^b Exod. xxix. 13.

VER. 14. *And break, &c.* Heb. has simply, "corn beaten out (or ready to be beaten out) of full ears." H.—These were to be offered at the Passover. D.

CHAP. III. VER. 1. *Peace-offerings.* *Peace*, in the Scripture language, signifies happiness, welfare, or prosperity; in a word, all kind of blessings. Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours, were called *peace* or *peace-offerings*. In these some part of the victim was consumed with fire on the altar of God: other parts were eaten by the priests, and by the persons for whom the sacrifice was offered. Ch.—Female beasts might here be sacrificed, but not birds. The victims were either offered to praise God for past favours, or to comply with some vow, or were perfectly free. Chap. vii. 12.

VER. 3. *Fat.* All the fat was carefully presented to the Lord.

VER. 4. *Flanks.* S. Jerom sometimes translates the Heb. *loins*, as the Sept. and Sym. do (Psal. xxxvii. 7); and this Bochart believes is the most proper signification. C.—Two is not specified in the Latin, nor *little* in the Hebrew.

VER. 8. *It.* Heb. and Sept. "he shall slay," ver. 2, 13. C.

VER. 9. *Whole rump.* Sept. "the loin without blemish." The tail of the Arabian sheep is extremely large and fat, weighing eight or ten pounds; so that it is necessary to support it on a vehicle. Busbecq. ep. 3. The tail was not sacrificed in any other species. M.

VER. 17. *Fat.* It is meant of the fat which by the prescription of the law was to be offered on God's altar: not of the fat of meat, such as we commonly eat.

11 And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord,

13 He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

14 And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys, with the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys:

16 And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's,

17 By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all

CHAP. IV.

Of offerings for sins of ignorance

AND the Lord spoke to Moses,^c saying:

2 Say to the children of Israel: The soul that sinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done:

3 If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin, a calf without blemish.

4 And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

5 He shall take also of the blood of the calf, and carry it into the tabernacle of the testimony.

6 And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

7 And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

8 And he shall take off the fat of the calf for the sin

^c A. M. 2514.

Ch.—This distinction is sufficiently insinuated (chap. vii. 25); whence it also appears that the fat, here forbidden, is only that which, in all sacrifices, appertains to the Lord, ver. 9, 10. The fat which was intermingled with the flesh might be eaten, and even the rest if the animal was not sacrificed. God repeatedly forbids the use of *blood*. Chap. xvii. 13.

CHAP. IV. VER. 2. *Ignorance.* To be ignorant of what we are bound to know is sinful: and for such culpable ignorance, these sacrifices, prescribed in this and the following chapter, were appointed. Ch.—*Not to be done.* Hence the Rabbin admit sins of ignorance, only against the negative precepts. But when God forbids one thing, he commands the contrary; and we may sin by ignorance against any of his ordinances. If the ignorance be voluntary, it enhances the crime. But if the ignorance were perfectly involuntary, and inculpable, no sacrifice was required; so that God here speaks only of that sort of ignorance which involved some degree of negligence.

VER. 3. *Anointed.* That is, "the high priest," Sept. Inferior priests were not anointed, except the sons of Aaron, at the beginning. C.—*Offend*, in some smaller matter. If he engaged his brethren in the crime of idolatry, he should die. Deut. xiii. 15. C.—Before the solemn unction, he might be expiated, like one of the princes. M.—*Calf.* Heb. *por*, does not specify the age. C.

VER. 5. *The blood.* As the figure of the *blood* of Christ shed for the remission of our sins; and carried by him into the sanctuary of heaven.

VER. 6. *Seven.* A number consecrated in Scripture, (C) and not superstitious. W.—*Sanctuary*, or most holy place. M.

offering, as well that which covereth the entrails, as all the inwards :

9 The two little kidneys, and the caul that is upon them which is by the flanks, and the fat of the liver, with the little kidneys,

10 As it is taken off from the calf of the sacrifice of peace-offerings, and he shall burn them upon the altar of holocaust.

11 But the skin and all the flesh, with the head and the feet, and the bowels, and the dung,

12 And the rest of the body, he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out : and he shall burn them upon a pile of wood, they shall be burnt in the place where the ashes are poured out.

13 And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord,

14 And afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle.

15 And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord,

16 The priest that is anointed, shall carry of the blood into the tabernacle of the testimony,

17 And shall dip his finger in it, and sprinkle it seven times before the veil.

18 And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony : and the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.

19 And all the fat thereof he shall take off, and shall burn it upon the altar :

20 Doing so with this calf, as he did also with that before : and the priest praying for them, the Lord will be merciful unto them.

21 But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf : because it is for the sin of the multitude.

22 If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

23 And afterwards shall come to know his sin, he shall offer a buck-goat without blemish, a sacrifice to the Lord.

24 And he shall put his hand upon the head thereof ;

and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,

25 The priest shall dip his finger in the blood of the victim for sin, touching therewith the horns of the altar of holocaust, and pouring out the rest at the foot thereof.

26 But the fat he shall burn upon it, as is wont to be done with the victims of peace-offerings : and the priest shall pray for him, and for his sin, and it shall be forgiven him.

27 And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,

28 And shall come to know his sin, he shall offer a she-goat without blemish.

29 And he shall put his hand upon the head of the victim that is for sin, and shall immolate it in the place of the holocaust.

30 And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust, and shall pour out the rest at the foot thereof.

31 But taking off all the fat, as is wont to be taken away of the victims of peace-offerings, he shall burn it upon the altar, for a sweet savour to the Lord : and he shall pray for him, and it shall be forgiven him.

32 But if he offer of the flock a victim for his sin, to wit, an ewe without blemish :

33 He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.

34 And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust, and the rest he shall pour out at the foot thereof.

35 All the fat also he shall take off, as the fat of the ram that is offered for peace-offerings is wont to be taken away : and shall burn it upon the altar, for a burnt-sacrifice of the Lord : and he shall pray for him and for his sin, and it shall be forgiven him.

CHAP. V.

Of other sacrifices for sins.

IF any one sin,^a and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it : if he do not utter it, he shall bear his iniquity.

2 Whosoever toucheth any unclean thing, either that which has been killed by a beast, or died of itself, or any

^a A. M. 2514.

VER. 12. *Ashes* of the victims. They were first laid beside the altar of holocausts. By this ceremony, the priest begged that his sins might be removed from the sight of God, (M.) by virtue of Christ's sacrifice, who suffered out of the gate of Jerusalem. Heb. xiii. 13. The high priest was obliged to offer this sacrifice himself, to expiate his own sin, as well as that of the people. Heb. ix. 7.

VER. 13. *Multitude* assembled. Sept. add, "be involuntarily ignorant, and no one of the congregation perceive the truth, (or word,) and shall transgress, by commission or omission, one of all the precepts of the Lord." Such was the offence of Saul and of the people. 1 Kings xiv. 33. On these occasions, the elders were to put their hands on the victim, to acknowledge the general offence, if it were not of too heinous a nature to be expiated by sacrifice. See Deut. xiii. 12.

VER. 22. *A prince*. King, magistrate, general, chief of a tribe, or great family ; in a word, one elevated above the rest (*Nossia*) ; as appears, Num. i. 4 ; vii. 2.

VER. 24. *He*. Sam. and Sept. read, "they shall have," referring it to the priests.

VER. 26. *Him*. Moses does not here specify what was to be done with the flesh. But (chap. vi. 26) he commands it to be given to the priests. C.—In the sacrifices for the sins of the multitude, or of the priest, all was consumed ; to

express a greater detestation of such offences, (T.) and that the priests might derive no benefit from them. Theod. q. 3. S. Tho. i. 2, q. 102, a. 3. W.

CHAP. V. VER. 1. *Swearing*. We are accountable for the sins of others to which we are accessory, as appears from this and part of the following chapter. No distinction of persons is here noticed. If any one, therefore, be witness to another's promise, confirmed by oath, and, being cited to the bar, refuse to speak, he shall be guilty of sin, and offer the sacrifice prescribed, (ver. 6,) for all the preceding cases. Restitution must also be made to the injured person. M.—But others suppose that no sacrifice was allowed for such an obstinate wretch as would not answer when the judge *swore* or adjured him. He was liable to be put to death. The associate of the thief fell under the like punishment as the thief himself, when he would not reveal the theft to the judge. Prov. xxix. 24. Others again understand this *swearing* to mean blaspheming God. If the hearer do not reprehend him, he shall suffer as his accomplice. Orig. Philo. C.—When perjury prejudiceth another's cause, we are bound to reveal what we know to the judge, if it can be done so as to avoid scandal. W.

VER. 2. *Beast*. All wild beasts were deemed unclean ; but domestic clean cattle, though slain, did not defile (C.) ; while some of the unclean did, even

other creeping thing : and forgetteth his uncleanness, he is guilty, and hath offended :

3 And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

4 The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it afterwards understandeth his offence,

5 Let him do penance for his sin,

6 And offer of the flocks an ewe-lamb, or a she-goat, and the priest shall pray for him and for his sin :

7 But if he be not able to offer a beast, let him offer two turtles,* or two young pigeons to the Lord, one for sin, and the other for a holocaust,

8 And he shall give them to the priest : who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

9 And of its blood he shall sprinkle the side of the altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.

10 And the other he shall burn for a holocaust, as is wont to be done : and the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin :

12 And he shall deliver it to the priest : who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it :

13 Praying for him and making atonement : but the part that is left, he himself shall have for a gift.

14 And the Lord spoke to Moses, saying :

15 If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the

Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary :

16 And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.

17 If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity,

18 He shall offer of the flocks a ram without blemish to the priest, according to the measure, and estimation of the sin ; and the priest shall pray for him, because he did it ignorantly : and it shall be forgiven him,

19 Because by mistake he trespassed against the Lord.

CHAP. VI.

Oblations for sins of injustice : ordinances concerning the holocausts and the perpetual fire : the sacrifices of the priests, and the sin-offerings.

THE Lord spoke to Moses,^b saying :

2 Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust ; or shall by force extort any thing, or commit oppression,

3 Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin,

4 Being convicted of the offence, he shall restore

5 All that he would have gotten by fraud, in the principal,^c and the fifth part besides to the owner, whom he wronged.

6 Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation and measure of the offence :

7 And he shall pray for him before the Lord, and he shall have forgiveness for every thing in doing of which he hath sinned.

8 And the Lord spoke to Moses, saying :

9 Command Aaron and his sons : This is the law

* Infra, xii. 8 ; Luke ii. 14.

diver. Chap. xi. 26, 31. H.—Fishes are comprised under the name of *reptiles* ; yet some were not unclean. Chap. xi. 9. The Sept. neglect *reptiles*, and put "the carcasses of impure abominations ;" by which they probably mean dogs, and such things as the Egyptians adored. T.

VER. 4. *Lips*. This is necessary before he can be punished by men : but every secret promise binds before God. Tostat.—*Evil or good* : any thing whatsoever, whether favour or punishment, whether the completion of it be difficult or easy. C.—Thus parents sometimes foolishly swear that they will chastise their children unmercifully ; libertines, that they will live in luxuries as long as they have any money ; ill-natured people, that they will never speak to such a one, that they will murder, &c. To execute such promises, even confirmed by an oath, would be a double crime. Let them ask pardon of God for their rash oath. Philo.—Herod made his oath a pretext for killing the Baptist, deluding himself, perhaps, with a false interpretation of this law. H.

VER. 5. *Let, &c.* Heb. "and surely when he is guilty in one of these things, he shall confess that he hath sinned therein ; (6.) and he shall bring his sin-offering unto the Lord, for his transgression," &c. Confession to the priest was requisite, before all the other sacrifices for sin. See Josep. iii. 10. H.

VER. 9. *Sin*. The flesh belonged to the priest. Chap. vi. 26.

VER. 11. *Ephi*, or a gomer, which is the tenth part of three pecks and three quarts, English. Arbuthnot.—*For sin*, and therefore to show how odious sin is to God, he will not allow any frankincense to be offered. M.

VER. 12. *Memorial*. See chap. ii. 2. At the end, the Heb. and Sept. add, "It is a sin-offering ;" *peccatum*. C.—Hence the priests are said to eat the *sins* of the people. Osee iv. 8.

VER. 15. *The ceremonies* : omitted in Heb. and Sept.—*Sacrificed*, neglecting to pay the first-fruits ; or, by mistake, eating any of the victims reserved for God, or for the priests.

VER. 18. *Sin*. If it were grievous, the priest required a more valuable victim. ver. 15.

VER. 19. *Lord*. Heb. "It is a victim for the sin which he has committed against the Lord." From this chapter, as well as from Num. v. 7, it is obvious that a special confession was necessary, not only for those who had fallen into the disorder of leprosy, which was a figure of sin, and often inflicted by God in punishment of it ; but also, when they had given way to the smallest transgression against the commands and ceremonies of the Lord. H.—This custom is still observed by the Jews. Galatinus x. 3.

CHAP. VI. VER. 2. *Despising* : interpretatively ; not formally, as Num. xv. Estius.—*The Lord*, who knows the truth, and is an avenger of all injustice even the most secret. H.—The law inflicts indeed a smaller punishment, as these offences are supposed to be secret, and the offender is thus invited to repent, and to repair the injury done. When the crime is public, the law is more severe. C.—Heb. "If a soul transgress and sin against the Lord." Sept. "If any one wilfully despise the commands," &c. H.—*Trust*. Heb. and Sept. "or a sum given for traffic for their common benefit."—*Oppression*, by any means whatsoever, detaining the wages of the labourer, &c.

VER. 3. *Lost*. We acquire no title to the thing by finding it. The Roman law, as well as divines, condemn those who appropriate the thing found to their own use, as guilty of theft, whether they knew to whom it belonged or not. We may, however, take up what is lost, (C.) and endeavour to find the owner, who must indemnify us for our trouble ; and, if we never find him, we are directed to give the price to the poor, for the owner's welfare. H.

VER. 4. *Convicted*, by his own conscience, and by the judgment of the priest to whom he has confessed his sin.

VER. 5. *Wronged*. Heb. and Chaldee add, "in the day of his sin-offering ;" and the Sept. "in which he is convicted." No unnecessary delay in making restitution can be allowed to the sincere penitent, who wishes to make his peace with God.

VER. 9. *Holocaust*. The regulations respecting it, as they regard the priests, are here given, as chap. i. Directions were given to those who presented the

of a holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

10 The priest shall be vested with the tunic and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt, and putting them beside the altar,

11 Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.

12 And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace-offerings.

13 This is the perpetual fire which shall never go out on the altar.

14 This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odour to the Lord:

16 And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt-sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

18 The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: every one that toucheth them shall be sanctified.

19 And the Lord spoke to Moses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing: They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening:

21 It shall be tempered with oil, and shall be fried in a frying-pan.

22 And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall be wholly burnt on the altar.

^a Supra, iv. 5; Heb. xiii. 11.

victims.—*Morning.* All the parts of the victim were not laid on at the same time. The like was observed during the day also, when no other sacrifices were to be offered on this altar.—*Of the same,* not strange, unhallowed fire, but such as was kept continually burning on the altar of holocausts, as the Heb. intimates; "the fire of the altar shall be burning in it." During the marches in the desert, it is not written how this fire was preserved.

VER. 13. *The perpetual fire.* This fire came from heaven, (*infra*, chap. ix. 24,) and was always kept burning on the altar: as a figure of the heavenly fire of Divine love, which ought to be always burning in the heart of a Christian. Ch.—It must be fed by assiduous meditation on the Scripture and holy things. D.

VER. 18. *Lord.* As long as this law shall be in force. M.—*Sanctified.* Theodoret (q. 5) seems to assert, that all such were obliged to serve the altar in some function or other.

VER. 22. *Rightfully.* According to the law, which decides that, if the first-born be deformed, the next shall succeed. Chap. xxi. 18. Heb. "the priest, of his sons, who is anointed in his stead, shall offer it." No mention is made of its being *hot*, either here or in the Sept. H.

VER. 23. *Sacrifice of flour, not of animals.* Exod. xxix. 28.

23 For every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof.

24 And the Lord spoke to Moses, saying:

25 Say to Aaron and his sons: This is the law of the victim for sin: In the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.

26 The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

27 Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken; but if the vessel be of brass, it shall be scoured, and washed with water.

29 Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

30 For the victim that is slain for sin,^a the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

CHAP. VII.

Of sacrifices for trespasses and thanks-offerings. No fat nor blood is to be eaten.

THIS^b also is the law of the sacrifice for a trespass, it is most holy:

2 And where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails:

4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver, with the little kidneys.

5 And the priest shall burn them upon the altar, it is the burnt-sacrifice of the Lord for a trespass.

6 Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7 As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices: it shall belong to the priest that offereth it.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the frying-pan, shall be the priest's that offereth it:

10 Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

^b A. M. 2514.

VER. 25. *Sin of individuals.* The victims offered by the priest, or by the whole people, were to be burnt. Chap. iv. 7.

VER. 26. *Tabernacle.* No part shall be given to those who are not of the sacerdotal race. C.

VER. 27. *Place,* in the court, that so it may be worn again. M.

VER. 28. *Sodden,* or boiled. Such vessels, of private people, as had been used to boil part of the victim, (1 Kings ii. 13,) were either to be abandoned to the service of the altar, or broken, &c. C.

VER. 30. *Fire.* As they are the victims for the sins of the priest and of the people. Chap. iv. 6, 18. M.

CHAP. VII. VER. 1. *Trespass.* Trespasses, for which these offerings were to be made, were less offences than those for which the sin-offerings were appointed. Ch. See chap. iv. 2.—*Victim.* Sept. "ram."—*Holy.* To be eaten by priests, and in the court of the tabernacle, ver. 6. C.—Sins of commission, *peccata*, and of omission, *delicta*, are equally offensive to God. S. Aug. q. 20. W.

VER. 8. *Skin.* Of these skins a great profit was made. Philo de Præm. Sacerd.

VER. 9. *Priest's;* to be divided among his brethren, ver. 10. They officiated a week by turns. C.—Each, therefore, claimed the parts allotted by God to the priest on duty.

11 This is the law of the sacrifice of peace-offerings that is offered to the Lord.

12 If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:

13 Moreover loaves of leavened bread, with the sacrifice of thanks, which is offered for peace-offerings:

14 Of which one shall be offered to the Lord for first-fruits, and shall be the priest's that shall pour out the blood of the victim.

15 And the flesh of it shall be eaten the same day, neither shall any of it remain until the morning.

16 If any man by vow, or of his own accord, offer a sacrifice, it shall in like manner be eaten the same day: and if any of it remain until the morrow, it is lawful to eat it:

17 But whatsoever shall be found on the third day shall be consumed with fire.

18 If any man eat of the flesh of the victim of peace-offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

19 The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean shall eat of it.

20 If any one that is defiled, shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord, he shall be cut off from his people.

21 And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat that should be offered for the burnt-sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

28 And the Lord spoke to Moses, saying:

* A. M. 2514, A. C. 1490.

29 Speak to the children of Israel, saying: He that offereth a victim of peace-offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

30 He shall hold in his hands the fat of the victim, and the breast: and when he hath offered and consecrated both to the Lord, he shall deliver *them* to the priest,

31 Who shall burn the fat upon the altar, but the breast shall be Aaron's, and his sons'.

32 The right shoulder also of the victims of peace-offerings, shall fall to the priest for first-fruits.

33 He among the sons of Aaron, that offereth the blood and the fat, he shall have the right shoulder also for his portion.

34 For the breast that is elevated, and the shoulder that is separated, I have taken of the children of Israel, from off their victims of peace-offerings, and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

36 And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace-offerings:

38 Which the Lord appointed to Moses in Mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.

CHAP. VIII.

Moses consecrateth Aaron and his sons.

AND the Lord spoke to Moses,* saying:

2 Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread,

3 And thou shalt gather together all the congregation to the door of the tabernacle.

4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle,

5 He said: This is the word that the Lord hath commanded to be done.

6 And immediately he offered Aaron and his sons and when he had washed them,

b Exod. xxix. 35, and xl. 13.

VER. 11. *This.* Here the Roman, Sept., Junius, &c., commence the 7th chapter.

VER. 12. *Oil.* Any of these sorts of bread would suffice. Jacob and Jethro had formerly offered sacrifices of praise, and the Greeks had some which they termed *Soteria*. C.

VER. 13. *Bread,* for the use of the priests. Chap. ii. 11.

VER. 15. *Morning.* Thus were they admonished to let the poor share of the bounty which God had bestowed upon them. Theod. and Philo.

VER. 16. *It.* The victim of thanksgiving was more worthy, as it proceeded from a more disinterested motive. M.—Such victims as were perfectly voluntary might be received, though they had some defect. Chap. xxii. 23.

VER. 17. *Fire.* No part must be reserved so long as to become offensive and putrid. C.

VER. 19. *Shall eat of it.* That is, of the flesh of the thanks-offering. Ch.—People might eat the flesh of animals which had been touched by something un-

clean. Deut. xii. 15, 22. But victims, defiled by any accident, were to be burnt. The others were to be eaten only by such as were clean. M.

VER. 20. *People* excommunicated, or even slain, either by God, or by the judge. C.

VER. 23. *Eat,* when they have been once immolated. See chap. iii. 17.

VER. 29. *Sacrifice.* . . Libations, flour, wine, and oil. Lyran.

VER. 31. *The breast,* and other parts mentioned, Deut. xviii. 3.

VER. 34. *Separated* from the breast for the Lord, and *waved* before Him as the Heb. intimates.

VER. 35. *Anointing.* Le Clerc translates *the food*. On this Aaron shall be maintained. This shall be his salary or portion, in quality of God's anointed.

VER. 36. *Israel.* Heb. adds, "in the day of his anointing," or consecration. C.

VER. 38. *In,* or at the foot of Mount Sinai. H.

CHAP. VIII. VER. 2. *Bread.* This basket stood near the altar of holocausts, in the court. Most part of this chapter has been already explained. Exod. xxix.

7 He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunic, and over it he put the ephod,

8 And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.

9 He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold consecrated with sanctification, as the Lord had commanded him.

10 He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof, and the laver with the foot thereof he sanctified with the oil.

12 And he poured it upon Aaron's head, and he anointed and consecrated him:

13 And after he had offered his sons, he vested them with linen tunics, and girded them with girdles, and put mitres on them, as the Lord had commanded.

14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar:

17 And the calf with the skin, and the flesh, and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered also a ram for a holocaust: and when Aaron and his sons had put their hands upon its head,

19 He immolated it, and poured the blood thereof round about upon the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire,

21 Having first washed the entrails, and the feet, and he whole ram together, he burnt upon the altar, because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

22 He offered also the second ram, in the consecration of priests: and Aaron and his sons put their hands upon the head thereof:

23 And when Moses had immolated it, he took of the

blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

24 He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about:

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

26 And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil, and a wafer, he put them upon the fat, and the right shoulder

27 Delivering all to Aaron, and to his sons: who having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

29 And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons and their vestments with it.

31 And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them:

32 And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

33 And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

34 As at this present it hath been done, that the rite of the sacrifice might be accomplished.

35 Day and night shall you remain in the tabernacle, observing the watches of the Lord, lest you die for so it hath been commanded me.

^a Ecc^l. xlv. 18.

^b Exod. xxix. 31, and xxx. 22, and xl. 9; Infra, xxiv. 9.

VER. 7. *Garment, subucula*, which is styled a strait tunic. Exod. xxviii. This was girded close, while the upper garment (*māil*) was fastened by the ephod, contrary to what Josephus and others have asserted. C.—*Truth*. When the ephod and rational were joined together, God gave his oracles, 1 Kings xxiii. 9. W.

VER. 9. *Sanctification*. Having these words engraven on it, *Holiness to the Lord*.

VER. 13. *Linen*. Aquila translates "inward." It was next to the skin.—*Mitres caps*. Exod. xxviii. 4. These were the garments of priests. Those of the Levites are not particularized.

VER. 23. *Foot*. The whole person was thus sensibly consecrated to God's service. H.

VER. 27. *Who having*. Moses supported and directed the hands of the priests.

VER. 34. *Done. so*. The Heb. adds, "the Lord hath commanded to do, to make atonement for you." H.

VER. 35. *Watches*. They might be permitted to take a little sleep during part of this week. T.—*In*: Heb. "at the door of the tabernacle of the assembly, attentive to the ordinances of the Lord." H.—*Die*, as Nadab did afterwards. Moses officiated as the consecrating priest. One of the most venerable of the

order consecrated the successors of Aaron. Some assert that they only invested him with the pontifical robes. Num. xx. 25; 1 Mac. x. 21. C.—The power of Moses was extraordinary; that of Aaron was ordinary, designed to continue in after ages. S. Aug. q. 23. None must presume to take this office of priest but such as are called by God. Heb. v. Those of the old law were initiated by sacred rites or sacraments, which signified the grace of God, requisite to perform their duties well. They were chosen from among men, to be more holy; of which their washing was a sign, as their splendid robes were to remind them of their sublime dignity and authority over the people. The high priest had seven special ornaments: 1. white linen, to denote purity; 2. a curious girdle, intimating that he must use discretion in all things; 3. the long tunic of various colours, with bells, &c., signifying heavenly conversation upon earth, union and harmony in faith and morals; 4. an ephod, with two precious stones on the shoulders, teaching him to support the failings of the multitude; 5. the rational, with its ornaments, show that the pontiff should be solicitous to teach sound and profitable doctrine; 6. the mitre indicates, that all his actions should be referred to God above; and lastly, the plate of gold denotes that he should have God always in view, and never forget that consummate holiness which He requireth. See S. Jerom ep. ad

36 And Aaron and his sons did all things which the Lord spoke by the hand of Moses.

CHAP. IX.

Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.

AND when^a the eighth day was come, Moses called Aaron and his sons,^b and the ancients of Israel, and said to Aaron:

2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3 And to the children of Israel thou shalt say: Take ye a he-goat for sin, and a calf, and a lamb, both of a year old, and without blemish, for a holocaust,

4 Also a bullock and a ram for peace-offerings: and immolate them before the Lord, offering for the sacrifice of every one of them flour tempered with oil; for to-day the Lord will appear to you.

5 They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,

6 Moses said: This is the word which the Lord hath commanded: do it, and his glory will appear to you.

7 And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron approaching to the altar, immolated the calf for his sin:

9 And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses:

11 But the flesh and skins thereof he burnt with fire without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

13 And the victim being cut into pieces, they brought

to him the head and all the members, all which he burnt with fire upon the altar,

14 Having first washed the entrails and the feet with water.

15 Then offering for the sin of the people, he slew the he-goat: and expiating the altar,

16 He offered the holocaust:

17 Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

18 He immolated also the bullock and the ram, the peace-offerings of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the bullock, and the rump of the ram, and the two little kidneys, with their fat, and the caul of the liver,

20 They put upon the breasts. And after the fat was burnt upon the altar,

21 Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.

22 And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace-offerings, being finished, he came down.

23 And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude:

24 And behold a fire coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.

CHAP. X.

Nadab and Abiu, for offering strange fire, are burnt by fire. Priests are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.

AND^d Nadab and Abiu,^e the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.

^a A. M. 2514.—^b Exod. xxix. 1.—^c 2 Mac. ii. 10.

^d A. M. 2514.—^e Num. iii. 4, and xxvi. 61; 1 Par. xxiv. 2.

Fabiol.—The three ornaments of the priests put them in mind of purity, discretion, and a right intention, to be observed in all their conduct. On this occasion, a change was introduced in the priesthood, as the law was new; the first-born being obliged to give place to Aaron's family. Thus, when these were deprived of the exclusive privilege, and people from any family were chosen by Christ, the law of Moses ceased to exist. Heb. vii. The ordination of the former was a figure of that sacrament, by which Christian priests still receive grace and power. 2 Tim. i. Theod. q. 48. Num. S. Aug. de bono Cong. 24. W.

CHAP. IX. VER. 1. *Come.* From the consecration of the tabernacle, (M.) and of Aar. n.—*Israel.* The princes of the tribes. C.—They were to offer sacrifice by the hands of their new priests.

VER. 2. *Calf.* As they had formerly adored a calf, so now they sacrifice one to God. S. Jer. in Jer. vii.

VER. 7. *Thy sin.* Christ needed not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people's. Heb. vii. 27.

VER. 10. *Burnt,* or placed in order to be burnt by the fire sent by God, ver. 24. M.

VER. 14. *Water.* Heb. adds, "he burnt them upon the holocaust, upon the altar."

VER. 21. *Elevating them.* After which they were used by the priest. Chap. vii. 31. C.—*As.* Samar. and some Heb. MSS. read, "as the Lord had commanded Moses." Kennic.

VER. 22. *Hands.* Thus representing the form of a cross, on which Christ redeemed us; in memory of which we still make the same sign. W.—*Them.* The blessing is recorded, Num. vi. 24. And the Lord bless thee, &c. M.—In blessing

an individual, the priest laid his hands upon him; but he stretched them out towards the multitude, as a mark of superiority.

VER. 23. *Testimony.* To offer incense, which always preceded the morning holocaust.—*Glory;* or fire, probably issuing from the tabernacle, and consuming the victims in a moment. Thus God was pleased to show his approbation of the priests and victims, (C.) and at the same time to impress a religious awe upon the minds of the spectators. H.—A fire of the same nature came down upon the victims when Solomon dedicated his temple, (2 Par. vii. 1,) and was kept burning till the captivity, when it was hidden in a cistern. Being found afterwards, like a muddy water, God kindled it again, (2 Macc. i. 18; ii. 10,) and it was not lost till the persecution of Epiphanes.

VER. 24. *The Lord:* 2 Mac. ii. 10, explains this text. *Fire came down from heaven,* appearing like a flash of lightning, in the midst of the victims. Jos. Ant. iii. 9. C.

CHAP. X. VER. 1. *The eldest sons,* as they are mentioned first. Exod. vi. 23.—*Censers.* On the same evening of their consecration.—*Fire.* Not taken from the altar of holocausts. Chap. vi. 9. Some imagine that no formal precept had yet been given. But had not God commanded (chap. vi. 9, 12) that the victims should be burnt with the perpetual fire on the altar, and were not these young priests guilty of rashness in doing any thing of their own head, without positive instructions? Hence some infer that their offence was mortal, and their punishment a prelude of eternal torments; while others piously hope that their sin was only venial, and that it was expiated by their repentance and violent death; in which sense Philo explains *they died before the Lord.* Hence they were buried honourably.

2 And fire coming out from the Lord, destroyed them, and they died before the Lord.

3 And Moses said to Aaron: This is what the Lord hath spoken: I will be sanctified in them that approach to me, and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.

4 And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, vested with linen tunics, and cast them forth, as had been commanded them.

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled:

7 But you shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8 The Lord also said to Aaron:

9 You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations:

10 And that you may have knowledge to discern between holy and unholy, between unclean and clean:

11 And may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons, that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given

to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace offerings of the children of Israel:

15 Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar, and they belong to thee, and to thy sons, by a perpetual law, as the Lord hath commanded.

16 While these things were a doing, when Moses sought for the buck-goat, that had been offered for sin, he found it burnt: and being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

17 Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord,

18 Especially whereas none of the blood thereof hath been carried within the holy places, and you ought to have eaten it in the sanctuary, as was commanded me?

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened: how could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

20 Which when Moses had heard he was satisfied.

CHAP. XI.

The distinction of clean and unclean animals.

AND the Lord spoke^b to Moses and Aaron, saying:

2 Say to the children of Israel:^c These are the animals which you are to eat of all the living things of the earth.

3 Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.

4 But whatsoever cheweth indeed the cud, and hath a loof, but divideth it not, as the camel and others, that you shall not eat, but shall reckon it among the unclean.

^a 2 Mac. ii. 11.—^b A. M. 2514, A. C. 1490.

^c Deut. xiv. 3.

VER. 2. *Lord.* Near the altar of incense, being stricken, as it were with lightning, so that their garments were not injured. C.

VER. 3. *Spoken*, by this exemplary judgment. H.—We do not find the exact words recorded before: but there are some equivalent, showing that God requires a particular sanctity in his ministers. Chap. viii. 35; Exod. xix. 22. *The altar shall be sanctified by my glory*, (Exod. xxix. 43,) may be considered as a prediction of what happened on this melancholy occasion.—*Peace*. Excessive grief requires silence; *curæ graviores silent*. “He was filled with grief.” Sept. adoring the judgments of God. C.

VER. 4. *Brethren*; cousins. These were ordered to bury the priests, as Aaron and his family were employed about the altar, (H.) and could not perform the office without contracting a legal uncleanness. Josephus. T.

VER. 6. *Uncover not*. Take not off your mitres (Sept.); let not your hair grow long, (Chal.) as the Egyptians do in mourning, nor yet shave your heads, like the priests of Isis. This God forbids, chap. xxi. 5; and Ezechiel, (xliv. 20,) probably with reference to this law, says, *Neither shall they shave their heads, nor wear long hair . . . and no priest shall drink wine when, &c.—Garments*, sacred vestments, which were worn only in the tabernacle or temple. C.—The high priests are forbidden to tear their garments at funerals, (chap. xxi. 10,) as this would betray a want of fortitude.—*Perhaps*. This does not imply any doubt. M. See (Gen. iii. 3.—*Indignation* of God, punishing the people, while there is none to entreat for them.—*Burning* of the two priests.

VER. 9. *Drunk*. Heb. *ssacor*; which the Sept. and Vulg. commonly translate by *sicera*, any strong liquor, (S. Jerom.) particularly palm-wine. S. Chrys. in Isai. v. 11. C.

VER. 12. *Sacrifice*, of flour or bread. A tent was undoubtedly erected, where the priests might take the necessary refreshments of meat and sleep, during the days of their service.

VER. 15. *Sons*. Sam. and Sept. add, “and thy daughters.” The male children were allowed to partake of the sin-offerings: those of *peace* were given also to females.

VER. 17. *People*. Offering the sacrifices of expiation, as mediators between them and God.

VER. 19. *How, &c.* My children are slain. Heb. “and if I had eaten the sin-offering to-day, would it have been agreeable to the Lord?” H.

CHAP. XI. VER. 1. *Aaron*. God shows him this honour after his consecration, though not always. See chap. xii. and xvii., &c. W.

VER. 2. *Animals which you are to eat, &c.* The prohibition of so many kinds of beasts, birds, and fishes, in the law, was ordered, 1. to exercise the people in obedience and temperance; 2. to restrain them from the vices of which these animals were symbols; 3. because the things here forbidden were for the most part unwholesome, and not proper to be eaten; 4. that the people of God, by being obliged to abstain from things *corporally unclean*, might be trained up to seek a *spiritual cleanness*. Ch.—Those who chose rather to die than to transgress in this point, are justly honoured by the Church as martyrs, 2 Macc. vi. and vii. S. Greg. or. 20. H.

VER. 3. *Hoof divided, and cheweth the cud*. The dividing the hoof, and chewing the cud, signify discretion between good and evil, and meditating on the law of God: and where either of these is wanting, a man is unclean. In like manner, fishes were reputed unclean that had not fins and scales: that is, souls that did not raise themselves up by prayer, and cover themselves with the scales of virtues, (Ch.) particularly of mortification and penance. W.

VER. 4. *Camel*, which hath a hard skin connecting its hoof below. The Arabs and Persians eat its flesh. God will have his people keep at a distance from imitating them; and that is one of the reasons for this and similar precepts. C.

5 The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare also: for that too cheweth the cud, but divideth not the hoof.

7 *And the swine, which, though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

10 But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination unto you,

11 And detestable: their flesh you shall not eat, and their carcasses you shall avoid.

12 All that have not fins and scales, in the waters, shall be unclean.

13 Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey,

14 And the kite, and the vulture, according to their kind.

15 And all that is of the raven kind, according to their likeness.

16 The ostrich, and the owl, and the larus, and the hawk according to its kind.

17 The screech-owl, and the cormorant, and the ibis,

18 And the swan, and the bittern, and the porphyryon,

19 The heron, and the charadrion according to its kind, the houp also, and the bat.

20 Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

21 But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

22 That you shall eat, as the bruchus in its kind, the attachus, and the ophiomachus, and the locust, every one according to their kind.

23 But of flying things, whatsoever hath four feet only, shall be an abomination to you.

24 And whosoever shall touch the carcasses of them, shall be defiled, and shall be unclean until the evening:

25 And if it be necessary that he carry any of these things when they are dead, he shall wash his clothes, and shall be unclean until the sun set.

26 Every beast that hath a hoof, but divideth it not, nor cheweth the cud, shall be unclean: and he that toucheth it shall be defiled.

27 That which walketh upon hands, of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

28 And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening; because all these things are unclean to you.

29 These also shall be reckoned among unclean things of all that move upon the earth, the weasel, and the mouse and the crocodile, every one according to their kind:

30 The shrew, and the chameleon, and the stellio, and the lizard, and the mole:

31 All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

32 And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or hair-cloths; or any thing in which work is done, they shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

33 But an earthen vessel, into which any of these shall fall, shall be defiled, and therefore is to be broken.

34 Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean; and every liquor that is drunk out of any such vessel, shall be unclean.

* 2 Mac. vi. 18.

VER. 5. *The cherogrillus*. Some suppose it to be the rabbit, others the hedge-hog: S. Jerom intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks, or in the earth. We choose here, as also in the names of several other creatures that follow, (which are little known in this part of the world,) to keep the Greek or Latin names. Ch.

VER. 6. *Cheweth*. Some copies of the Sept. add *not*, which agrees with the nature of the hare; though the people to whom Moses addresses himself were of a different persuasion. Its hoof is not divided into two parts only, and therefore it is accounted unclean.

VER. 7. *Swine*. This animal was abhorred by many other nations. If an Egyptian happened to touch one, he plunged into the Nile. Herod. ii. 47. Few are to be seen in the East. C.—The Jews would hardly name them, but called them “the beast.” Old Eleazar was strongly instigated to pretend at least to eat swine’s flesh, but preferred a painful death before the transgression of God’s law. 2 Mac. vi. 18. H.

VER. 8. *Carcasses*. They might be touched while alive, ver. 24.

VER. 9. *Eat*. The Egyptians, and the priests of the Syrian goddess, abstained from fish.—*Pools*. Heb. and Sept. *torrents*. C.—Eels are prohibited, &c. M.

VER. 13. *The griffon*. Not the monster which the painters represent, which hath no being upon earth; but a bird of the eagle kind, larger than the common. Ch.—*Osprey*. The sea or black eagle, which is very clear-sighted, and expert in catching fish.

VER. 16. *Ostrich*; which was served up at the tables of the Persian kings. Heb. “the daughter of the hiena;” (*both éiane*) or the swan. Isa. xlii. 21.—*Owl*, or perhaps the male ostrich, which cruelly abandons its young.—*Larus*, the water-hen. C.—Some have the cuckoo. H.

VER. 17. *Owl*. or the onocrotalus, which makes a hideous noise like an ass, a bird adored in Egypt. Bochart takes the Heb. to mean an owl, as well as the following term, *swan*, (C.) which is not probable.

VER. 18. *Bittern*, onocrotalum. See ver. 17. Prot. version has “pelican and the gier-eagle,” for *porphyryon*. H.—Its beak and long legs are red. Plin. x. 46. Bochart understands the vulture, and the Samaritan version the pelican; both of which are remarkable for the care they take of their young.

VER. 19. *Heron*, or “stork,” noted for the same quality: *éside*, means “piety.”—*Charadrion*, a kind of heron, (C.) mentioned by Aristot. viii. 3. It is found in deep holes and rocks. M.—Some translate parrot, peacock, kite, &c. C.—*Houp*, or lapwing. H.

VER. 22. *Locust*. The three former are species of the same kind. The *bruchus* is a young locust, without wings, (S. Aug. in Psal. civ.) and the *attachus* the least of all. Plin. xxix. 5. The *ophiomachus* is large, “encounters serpents,” and is destitute of wings. The nations called *Acridophagi*, received their name from their feeding upon locusts, which are the food of the common people in Syria and Africa. See Plin. xi. 29, &c. Clenard, in 1541, wrote from Fez, that he had seen the sky darkened with clouds of locusts, which the people endeavoured presently to destroy, and filled waggons with their bodies, for food. Kirsten says, they are very delicious. Arnulph assures us, that they are a finger’s breadth, and are fried in oil by the poor. Raban. in Matt. iii. 4. See Joel ii. C.

VER. 23. *Only*. Equal in length, ver. 20, 21. M.

VER. 24. *Evening*. If he were guilty of sin in so doing, contrition would be necessary to regain God’s favour. W.—But the legal uncleanness would not be removed till the evening; as the one might subsist while the other was remitted. H.

VER. 25. *Necessary*. To prevent the obstruction of the road, or the infection of the air. M.—When any person touched these carcasses, he was obliged to wash his clothes immediately, and still to refrain from touching any thing sacred till sun-set. Estius.

VER. 26. *It*. When dead. It was lawful to ride on a camel, but not to eat its flesh.

VER. 27. *Hands*. Like a monkey, frog, &c., the fore-feet of which rather resemble hands.

VER. 30. *Chameleon*, feeds upon air, and assumes various colours. Plin. viii. 33. It resembles a lizard, as does the *stellio*, ib. xxix. 4.—*Lizard*. Prot “snail.” H.

VER. 33. *Broken*. See chap. vi. 28, where a similar injunction is given. M.—And (ver. 35) ovens and pots, made of earthenware, according to Pollux are to be destroyed. T.

VER. 34. *Water*, unclean, or in a polluted vessel.

35 And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean: whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.

36 But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

37 If it fall upon seed-corn, it shall not defile it.

38 But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

39 If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until the evening:

40 And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be unclean until the evening:

41 All that creepeth upon the earth shall be abominable, neither shall it be taken for meat.

42 Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 Do not defile your souls, nor touch aught thereof, lest you be unclean.

44 For I am the Lord your God: ^abe holy, because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

46 You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth.

47 That you may know the differences of the clean and unclean, and know what you ought to eat, and what to refuse.

CHAP. XII.

The purification of women after child-birth.

AND the Lord spoke to Moses,^b saying:

2 Speak to the children of Israel, and thou shalt say to them: ^cIf a woman having received seed shall bear a man-child, she shall be unclean seven days, according to the days of the separation of her flowers.

3 ^dAnd on the eighth day the infant shall be circumcised:

^a 1 Pet. i. 16.—^b A. M. 2514.—^c Luke ii. 22.

VER. 39. *Beast die* a natural death, or be suffocated, or slain by a wild beast. C.

VER. 42. *Abominable.* Serpents, worms, and reptiles are proscribed. M.

VER. 44. *Holy*, and detest the uncleanness of the Gentiles, in their sacrifices and feasts. S. Aug. de C. D. vi. 7.

CHAP. XII. VER. 2. *Child.* By this manner of expressing himself, Moses excludes the blessed Virgin, as the ancient Fathers and the moderns generally remark. She conceived without concupiscence, and was subject to none of the usual inconveniences of child-birth. Suarez.

VER. 3. *Eighth.* Nothing but the child's health could retard the day, (C.) unless the parents were under the necessity of taking a journey, as they were in the desert, &c. H.

VER. 4. *Sanctuary*, or court of the tabernacle, where the women had probably a place apart. C.

VER. 6. *Lamb*, to thank God for her happy delivery.—*Sin*, or uncleanness, which was esteemed a legal offence. Perhaps this sacrifice was also designed to expiate the sins she might have fallen into, (M.) since she was last able to offer one; and likewise the original sin of her female offspring. That of males was effaced by circumcision. H.

VER. 7. *Blood*, which has caused her legal uncleanness

4 But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing, neither shall she enter into the sanctuary, until the days of her purification be fulfilled.

5 But if she shall bear a maid-child, she shall be unclean two weeks, according to the custom of her monthly courses, and she shall remain in the blood of her purification sixty-six days.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon, or a turtle, for sin, and shall deliver them to the priest:

7 Who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man-child or a maid-child.

8 And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles,^e or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

CHAP. XIII.

The law concerning leprosy in men, and in garments.

AND the Lord spoke^f to Moses and Aaron, saying.

2 The man, in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is, the stroke of the leprosy, shall be brought to Aaron the priest, or any one of his sons.

3 And if he see the leprosy in his skin, and the hair turned white, and the place where the leprosy appears lower than the skin and the rest of the flesh; it is the stroke of the leprosy, and upon his judgment he shall be separated.

4 But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.

5 And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.

6 And on the seventh day he shall look on him: if the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is *but* a scab: and the man shall wash his clothes, and shall be clean.

^d John vii. 22.—^e Supra, v. 7, and 11; Luke ii. 24.—^f A. M. 2514.

VER. 8. *Lamb.* This was the case of the blessed Virgin (Luke ii. 24); so poor was she! M.—It seems difficult to conceive, how all the women of Palestine could present themselves before the tabernacle, 40 or 80 days after child-birth. Perhaps the law regarded those only who lived in the neighbourhood. The priests explained to the rest what they had to do, whether they might defer bringing their offering till the next great festival, or they might send it by another hand. We read that Anna came to the temple after she had weaned Samuel, 1 Kings i. 21. C.

CHAP. XIII. VER. 2. *Colour*, &c. Heb. "a tumour, abscess, or white spot," which are three marks of leprosy. C.—*Leprosy.* The leprosy was a figure of sin, and the observances prescribed in this and the following chapter, intimate what ought spiritually to be done in order to be delivered from so great an evil, or preserved from it. Ch.—The authority of the priests in the new law to bind or loose sins, was hereby prefigured. S. Chrys. de Sacerd. 3. W.

VER. 3. *Flesh.* These two signs indicated the species of leprosy called volatile, or *impetigo*, (M.) resembling a scab, which did not penetrate the flesh or bones, as our leprosy or elephantiasis does. Vales. C. xix.—*Separated* from society. Heb. "he shall contaminate him." See ver. 11. H.—Some assert that the physician was first to be consulted. But none but the priests could declare them unclean, or set them at liberty. After they had pronounced sentence, the lepers might apply for medicines to others.

7 But if the leprosy grow again, after he was seen by the priest, and restored to cleanness, he shall be brought to him,

8 And shall be condemned of uncleanness.

9 If the stroke of the leprosy be in a man, he shall be brought to the priest,

10 And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear:

11 It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean, and shall not shut him up, because he is evidently unclean.

12 But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes,

13 The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.

14 But when the live flesh shall appear in him,

15 Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean: for live flesh, if it be spotted with leprosy, is unclean.

16 And if again it be turned into whiteness, and cover all the man,

17 The priest shall view him, and shall judge him to be clean.

18 When also there has been an ulcer in the flesh and the skin, and it has been healed,

19 And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest:

20 And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white, he shall declare him unclean; for the plague of leprosy is broken out in the ulcer.

21 But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it, he shall shut him up seven days.

22 And if it spread, he shall judge him to have the leprosy:

23 But if it stay in its place, it is *but* the scar of an ulcer, and the man shall be clean.

24 The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar,

25 The priest shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.

26 But if the colour of the hair be not changed, nor

the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure, he shall shut him up seven days,

27 And on the seventh day he shall view him: if the leprosy be grown farther in the skin, he shall declare him unclean.

28 But if the whiteness stay in its place, and be not very clear, it is the sore of a burning, and therefore he shall be cleansed, because it is *only* the scar of a burning.

29 If the leprosy break out in the head or the beard of a man or a woman, the priest shall see them,

30 And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard.

31 But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black, he shall shut him up seven days:

32 And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

33 The man shall be shaven all but the place of the spot, and he shall be shut up other seven days.

34 If on the seventh day the evil seem to have staid in its place, and not lower than the other flesh, he shall cleanse him, and his clothes being washed he shall be clean.

35 But if after his cleansing, the spot spread again in the skin,

36 He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

37 But if the spot be staid, and the hair be black, let him know that the man is healed, and let him confidently pronounce him clean.

38 If a whiteness appear in the skin of a man or a woman,

39 The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.

40 The man whose hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head, or in the bald forehead, there be risen a white or reddish colour,

43 And the priest perceive this, he shall condemn him undoubtedly of leprosy, which is risen in the bald part.

44 Now whosoever shall be defiled with the leprosy, and is separated by the judgment of the priest,

45 Shall have his clothes hanging loose, his head bare,

VER. 8. *Uncleanness*, or permanent leprosy.

VER. 11. *Inveterate*. Celsus says, this sort of leprosy is hardly ever cured. —*Up*. But, as the Rom. Sept. reads, "shall separate him" from the people.

VER. 13. *Clean*. The white leprosy causeth no itching. Gorrheus. Cels. v. 28. Theodoret (q. 16) says, it is incurable; and therefore the person infected is not shut up, out of pity. But others assert, it is not so difficult to cure as that which is partial, ver. 14. The hand of Moses was stricken with this white leprosy. Exod. iv. 6. C.

VER. 14. *Live flesh*, raw, the skin being consumed in various parts.

VER. 16. *Whiteness*, after the red flesh is covered with skin as usual.

VER. 20. *Ulcer*, as before, ver. 3.

VER. 26. *Obscure*. Heb. may be, "stopped," as it is opposed to ver. 22, *if it spread*. See ver. 55, 56.

VER. 30. *Leprosy*, or scurf. C.—This species causes the hair to be yellow, and not white. M.

VER. 31. *Black*. The Heb., Sam., &c. prefix "not," which ought probably to be away, as the natural colour of the hair, in that country, is black; while yellow, or white hair, give reason to suspect the leprosy; and (ver. 32) the Heb. says, "if there be no yellow hair in it," which insinuates that it was black before. The Sept. have explained both verses in the same sense, as they found the negation also. If we admit it, we may distinguish black hair from that which approaches to brown, or light-coloured hair. When therefore a person, who had before black hair, has experienced some *change*, he must be shut up seven days; after which, if his hair be not become yellow or reddish, he must be shaved, &c. C.

VER. 45. *Loose*, both for the benefit of the leper, and that others may beware of him. M.—*Bare*, letting the hair grow, (chap. xxi. 5, 10,) in testimony of

his mouth covered with a cloth, and he shall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean, he shall dwell alone without the camp.

47 A woollen or linen garment that shall have the leprosy

48 In the warp, and the woof, or a skin, or whatsoever is made of a skin,

49 If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shown to the priest.

50 And he shall look upon it, and shall shut it up seven days:

51 And on the seventh day, when he looketh on it again, if he find that it is grown, it is a fixed leprosy: he shall judge the garment unclean, and every thing wherein it shall be found:

52 And therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 He shall give orders, and they shall wash that part wherein the leprosy is, and he shall shut it up other seven days.

55 And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean, and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

56 But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

57 And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire.

58 If it cease, he shall wash with water the parts that are pure, the second time, and they shall be clean.

59 This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins, how it ought to be cleansed, or pronounced unclean.

CHAP. XIV.

The rites or sacrifices in cleansing the leprosy. Leprosy in houses.

AND the Lord spoke to Moses, saying:

2 This is the rite of a leper, when he is to be cleansed: He shall be brought to the priest:

* A. M. 2514.—b Matt. viii. 4.

mourning. The leper behaved like one in mourning, tearing his garments, neglecting his hair and beard, or cutting them, and, through shame, covering his face. Ezec. xxiv. 22.

VER. 47. *Garment that shall have the leprosy.* These prescriptions, with relation to garments and houses infected with the leprosy, are to teach us to fly all such company and places as are apt to be the occasion of sin.

VER. 49. *White.* Heb. and Sept. "greenish."

VER. 51. *Grown.* Heb. adds here, (and ver. 53, 56, 57, 59,) "in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of a skin."

VER. 57. *Flying,* as that in man, ver. 12. Heb. it is a leprosy, which returns and is rooted. Chal. "it spreads." C. See Calmet's Diss. on the Leprosy. —This dreadful disorder is very common in Arabia and Palestine. During the holy wars many of the Europeans were infected with it.—The providence of God often visited those who would not obey his ministers, with this disorder. Deut. xxiv. 8; Num. xii. Theod. q. 18. T.

CHAP. XIV. VER. 3. *Camp.* The leper was not left to his own judgment to mix with society, as soon as he perceived himself cleansed. He had to send for a priest; and one of the most discerning among those who made it their employment to study in the court of the tabernacle, was commissioned to examine him. Grotius.

VER. 4. *Sparrows.* Heb. *tsoprim.* Sept. "little birds," which the law only determines must be clean; such probably as might be procured most easily. The leper was to present them, and kill one. But the priest sprinkled with its blood the other bird, which was tied with a scarlet riband to the cedar-wood and hyssop, in such a manner that its head and wings were not much wet, as it was to fly

3 ^bWho, going out of the camp, when he shall find that the leprosy is cleansed,

4 ^cShall command him, that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar-wood, and scarlet and hyssop.

5 And he shall command one of the sparrows to be immolated in an earthen vessel, over living waters:

6 But the other that is alive he shall dip, with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated:

7 Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified: and he shall let go the living sparrow, that it may fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water; and being purified, he shall enter into the camp, yet so that he tarry without his own tent seven days:

9 And on the seventh day he shall shave the hair of his head, and his beard and his eye-brows, and the hair of all his body. And having washed again his clothes, and his body,

10 On the eighth day he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

11 And when the priest that purifieth the man, hath presented him, and all these things before the Lord, at the door of the tabernacle of the testimony,

12 He shall take a lamb, and offer it for a trespass-offering with the sextary of oil: and having offered all before the Lord,

13 He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust; that is, in the holy place: for as that which is for sin, so also the victim for a trespass-offering pertaineth to the priest: it is holy of holies.

14 And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot.

* Mark i. 44; Luke v. 14.

away. C.—The cedar prevents putrefaction, the hyssop is very odoriferous; the scarlet and the bird denote beauty and life, which qualities the leper must acquire. So the penitent regains the virtues he had lost, with interest. T.

VER. 5. *Living waters.* That is, waters taken from a spring, brook, or river (Ch.); not stagnant or rain water.

VER. 7. *Rightly.* According to law. H.—The number seven is used to denote perfection, ver. 15, &c. M.—*Field.* An emblem of the liberty which the leper would soon enjoy. H.

VER. 8. *Body,* even to the feet. Isa. vii. 20. H.—Probably with a pair of scissors. C.—The Egyptian priests did so every third day, that nothing impure might be concealed. Herod. ii. 37. H.—But why so many prescriptions for a disease so involuntary, (C.) which must have already caused the unhappy sufferer so much pain? H.—It was often the effect of intemperance or negligence; and the sacrifices were exacted, to make some reparation to God for remaining in the camp and near the tabernacle, at the commencement of the disorder. C.—This foul cutaneous disease was also very infectious, and the law was designed to impress people with a horror of it, and to teach them to prevent its ravages as much as possible. H.

VER. 10. *A sextary;* Heb. *log:* a measure of liquids, which was the twelfth part of a *hin*; and held about as much as six eggs. Ch.—For each of the victims a sacrifice of flour and oil was required. H.

VER. 12. *Offered.* Heb. "elevated, or waved," as Exod. xxix. 24.

VER. 13. *Place;* on the left hand of the altar of holocausts. Chap. i. 11. This sacrifice is different from that for sin, ver. 19. C.

VER. 14. *Taking of the blood,* &c. These ceremonies, used in the cleansing of a leper, were mysterious and very significative. The sprinkling seven times

15 And he shall pour of the sextary of oil into his own left hand,

16 And shall dip his right finger in it, and sprinkle it before the Lord seven times.

17 And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot, and upon the blood that was shed for trespass,

18 And upon his head.

19 And he shall pray for him before the Lord, and shall offer the sacrifice for sin: then shall he immolate the holocaust,

20 And put it on the altar with the libations thereof, and the man shall be rightly cleansed.

21 But if he be poor, and his hand cannot find the things aforesaid: he shall take a lamb for an offering for trespass, that the priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and a sextary of oil,

22 *And two turtles, or two young pigeons, of which one may be for sin, and the other for a holocaust:

23 And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

24 And *the priest* receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

25 And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot:

26 But he shall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he shall sprinkle it seven times before the Lord:

28 And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand, and the great toe of his right foot, in the place of the blood that was shed for trespass,

29 And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the Lord for him.

30 And he shall offer a turtle, or young pigeon,

31 One for trespass, and the other for a holocaust, with their libations.

32 This is the sacrifice of a leper, that is not able to have all things that appertain to his cleansing.

* Supra, v. 7, 11, and xii. 8;

with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is to return to God, viz. by the repeated application of the blood of Christ; the washing his conscience with the waters of compunction; and retrenching all vanities and superfluities, by employing all that is over and above what is necessary in alms deeds. The sin-offering, and the holocaust or burnt-offering, which he was to offer at his cleansing, signify the sacrifice of a contrite and humble heart, and that of adoration in spirit and truth, with gratitude and thankfulness, for the forgiveness of sins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and then with the remainder of the oil, which had been sprinkled seven times before the Lord, signify the application of the blood of Christ and the unction of the sevenfold grace of the Holy Ghost to the sinner's right ear, that he may duly hearken to and obey the law of God; and to his right hand and foot,

33 And the Lord spoke to Moses and Aaron, saying:

34 When you shall be come into the land of Chanaan, which I will give you for a possession, if there be the plague of leprosy in a house,

35 He whose house it is, shall go and tell the priest, saying: It seemeth to me, that there is the plague of leprosy in my house.

36 And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterwards he shall go in to view the leprosy of the house,

37 And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all the rest,

38 He shall go out of the door of the house, and forthwith shut it up seven days,

39 And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,

40 He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place:

41 And that the house be scraped on the inside round about, and the dust of the scraping be scattered without the city into an unclean place:

42 And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.

43 But if, after the stones be taken out, and the dust scraped off, and it be plastered with other earth,

44 The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house is unclean:

45 And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust, without the town into an unclean place.

46 He that entereth into the house when it is shut, shall be unclean until evening.

47 And he that sleepeth in it, and eateth any thing, shall wash his clothes.

48 But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall purify it, it being cured.

49 And for the purification thereof he shall take two sparrows, and cedar-wood, and scarlet and hyssop:

50 And having immolated one sparrow in an earthen vessel over living waters,

Luke ii. 24.

that the works of his hands, and all the steps or affections of his soul, signified by the feet, may be rightly directed to God. Ch. See chap. xiii. 23.

VER. 21. *Offering.* Heb. "a trespass-offering to be waved," ver. 12, 24.—*Oil.* The same quantity of oil is required as ver. 10. The rest is diminished two-thirds, only instead of the ewe and one lamb, two turtles or pigeons are substituted. H.

VER. 34. *If there.* Heb. "and I send the plague;" whence some infer, that this leprosy was an effect of God's special indignation against the owners of the house. Muis, &c.

VER. 36. *Become.* If any thing was left in the house, it was deemed unclean as soon as the priest had declared that the house was infected; and therefore all was to be removed before he came, (C.) and might be used without scruple, unless some marks of leprosy appeared afterwards upon the garments. Chap. xiii. 47.

VER. 37. *Paleness.* Heb. "greenish." H.

VER. 41. *Scraped.* Heb. "he shall scrape." But the Sam. copy has, more properly, "they shall scrape." Houbig.

51 He shall take the cedar-wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times:

52 And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the cedar-wood, and the hyssop, and the scarlet.

53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, and it shall be rightly cleansed.

54 This is the law of every kind of leprosy and stroke,

55 Of the leprosy of garments and houses,

56 Of a scar and of blisters breaking out, of a shining spot, and when the colours are diversely changed:

57 That it may be known when a thing is clean, or unclean.

CHAP. XV.

Other legal uncleannesses.

AND the Lord spoke^a to Moses and Aaron, saying:
2 Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean.

3 And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.

4 Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth.

5 If any man touch his bed, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

6 If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.

7 He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening.

8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

9 The saddle on which he hath sitten shall be unclean:

10 And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.

11 Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening.

^a A. M. 2514.

12 If he touch a vessel of earth, it shall be broken but if a vessel of wood, it shall be washed with water.

13 If he who suffereth this disease be healed, he shall number seven days after his cleansing; and having washed his clothes, and all his body in living water, he shall be clean.

14 And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest:

15 Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

16 The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

17 The garment or skin that he weareth, he shall wash with water, and it shall be unclean until the evening.

18 The woman, with whom he copulateth, shall be washed with water, and shall be unclean until the evening.

19 The woman, who at the return of the month hath her issue of blood, shall be separated seven days.

20 Every one that toucheth her, shall be unclean until the evening.

21 And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

22 He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening.

23 Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

24 If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed, on which he shall sleep, shall be defiled.

25 The woman that hath an issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26 Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27 Whosoever toucheth them shall wash his clothes and himself being washed with water, he shall be unclean until the evening.

28 If the blood stop and cease to run, she shall count seven days of her purification:

29 And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony.

30 And he shall offer one for sin, and the other for a

VER. 53. *For the house*, that it may be no more infected; and for the people, to whom it belongs, that they may carefully avoid offending God, the avenger of all sin. Heb. "you shall make an atonement for the house," or for the sins of its inhabitants. H.

VER. 57. *Be known when*. Heb. "to teach in what day, &c." This is the law of leprosy." H.

CHAP. XV. VER. 2. *Issue of seed, shall be unclean*. These legal uncleannesses were instituted in order to give the people a horror of carnal impurities. Ch.

VER. 11. *Such a one*; the person under the disorder, unless he have washed his hands.

VER. 12. *Broken*, after he is perfectly healed. C.

VER. 15. *Offer, (faciet), "shall sacrifice."* D.—*For sin*. Legal, or any other that he may have incurred.

VER. 16. *Evening*, whether the action were lawful or not. M.—This law was to lay some restraint on the too frequent use of marriage. Theodoret. D.

VER. 19. *At . . month*. The Heb. and other versions omit this. C.—But "*her issue in her flesh*," implies as much. H.—*Days*, not out of the camp, but from the company of men.

VER. 20. *One*, except infants, &c.

VER. 24. *Days*, supposing the case was not brought before the judge, and the man did it through ignorance: otherwise it was death. Chap. xx. 18.

holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

31 You shall teach therefore the children of Israel, to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

32 This is the law of him that hath the issue of seed and that is defiled by copulation,

33 And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

CHAP. XVI.

When and how the high priest must enter into the sanctuary. The feast of expiation.

AND the Lord spoke to Moses,^a after the death of the two sons of Aaron,^b when they were slain upon their offering strange fire:

2 And he commanded him saying: Speak to Aaron thy brother,^c that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die, (for I will appear in a cloud over the oracle,)

3 Unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust.

4 He shall be vested with a linen tunic, he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen mitre upon his head: for these are holy vestments: all which he shall put on, after he is washed.

5 And he shall receive from the whole multitude of the children of Israel two buck-goats for sin, and one ram for a holocaust.

6 And when he hath offered the calf, and prayed for himself, and for his own house,

7 He shall make the two buck-goats to stand before the Lord, in the door of the tabernacle of the testimony:

8 And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary-goat:

9 That whose lot fell to be offered to the Lord, he shall offer for sin:

10 But that whose lot was to be the emissary-goat, he shall present alive before the Lord, that he may pour

^a A. M. 2514.—^b Supra, x. 1.

CHAP. XVI. VER. 1. *Fire.* It was upon this occasion that the feast of expiation (*copurim*) was instituted, to enforce the reverence due to holy things, and particularly to the tabernacle. Heb. adds, "before the Lord," (H.) and does not specify *strange fire*; but the Chaldee and Syriac do. C.

VER. 2. *Enter not.* No one but the high priest, and he but once a year, could enter into the sanctuary: to signify that no one could enter into the sanctuary of heaven till Christ our High Priest opened it by his passion, Heb. x. 8. Ch.—When the tabernacle was to be removed, and when he had to consult the Lord, he might also enter, arrayed in his pontifical attire. If the high priest was prevented by any legal uncleanness, the next priest was substituted to perform his office. Joseph. xvii. 8.

VER. 6. *Calf*, or young bull, which Aaron offered for himself and all the family of Levi, to expiate the sins which they might have committed during the year. If their sins were voluntary, they were obliged also to have perfect charity and contrition. The ram was offered for the sins of the people. Moses speaks of the red heifer, (Num. xix.,) which was also offered, out of the camp, for the people. This solemn day was to be kept by all as a rigid "fast from meat, drink, washing, anointing, wearing shoes, or using marriage." C.—On the day of expiation the Jews made a tenfold confession of their sins. Morin. Poenit. ii. 22.

VER. 8. *The emissary-goat*: *caper emissarius*; in Greek, *apompaios*; in Hebrew, *Azazel*. The goat to go off, or as some translate it, the scape-goat. This goat, on whose head the high priest was ordered to pour forth prayers, and to make a general confession of the sins of the people, laying them all, as it were, on his head, and after that to send him away into the wilderness, to be devoured

out prayers upon him, and let him go into the wilderness.

11 After these things are duly celebrated, he shall offer the calf, and praying for himself and for his own house, he shall immolate it:

12 And taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he shall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the testimony, and he may not die.

14 He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

15 And when he hath killed the buck-goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle,

16 And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

17 "Let no man be in the tabernacle when the high priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and of the buck-goat, let him pour it upon the horns thereof round about:

19 And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20 After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the living goat:

21 And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out, by a man ready for it into the desert.

^c Exod. xxx. 10; Heb. ix. 7.—^d Luke i. 10.

by wild beasts, was a figure of our Saviour, charged with all our sins, in his passion.

VER. 12. *Censer*, which resembled one of our chalices; without any chains, &c. Apoc. v. 8. C.

VER. 13, 14. *The cloud*,—*The blood*, &c. This is to teach us, that if we would go into the sanctuary of God, we must take with us the incense of prayer, and the blood, that is, the passion of Christ. Where also note, that the high priest, before he went into the holy of holies, was to wash his whole body; and then to put on white linen garments; to signify the purity and chastity with which we are to approach to God. Ch.

VER. 15. *Oracle.* He probably took this blood at the same time with that of the calf. Heb. ix. 7. M.—Though some Rabbin assert, the high priest entered the holy of holies four times on that day. Drusius. C.

VER. 16. *Filth.* God designed to have his tabernacle in the midst of the camp, where so many sins and marks of disrespect, as well as legal uncleanness, were found. H.—Sin so defileth the soul, that the most holy place is contaminated thereby. Theod. q. 22.

VER. 17. *Out.* Even the other priests were excluded from the tabernacle. The high priest placed incense on the censer as soon as he entered within the veil, and prayed for all blessings, in few words, that the people might not be uneasy, fearing lest something had befallen him.

VER. 18. *Let him pray for himself.* Heb. "he shall expiate or purify it," the altar of incense. Josephus says he also sprinkled with blood the great altar of holocausts, ver. 20. Ant. iii. 10.

22 And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert,

23 Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24 He shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out and hath offered his own holocaust, and that of the people, he shall pray both for himself and for the people :

25 And the fat that is offered for sins, he shall burn upon the altar.

26 But he that hath let go the emissary-goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27 But the calf and the buck-goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp,^a and shall burn with fire, their skins, and their flesh, and their dung :

28 And whosoever burneth them, shall wash his clothes and flesh with water, and so shall enter into the camp.

29 And this shall be to you an everlasting ordinance :
^aThe seventh month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

30 Upon this day shall be the expiation for you, and the cleansing from all your sins : you shall be cleansed before the Lord.

31 For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion.

32 And the priest that is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement : and he shall be vested with the linen robe and the holy vestments,

33 And he shall expiate the sanctuary, and the tabernacle of the testimony, and the altar, the priests also and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once

in a year. He did therefore as the Lord had commanded Moses.

CHAP. XVII.

No sacrifices to be offered but at the door of the tabernacle : a prohibition of blood.

AND the Lord spoke^c to Moses, saying :

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them : This is the word which the Lord hath commanded, saying :

3 Any man whosoever of the house of Israel, if he kill an ox, or a sheep, or a goat, in the camp or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood : as if he had shed blood, so shall he perish from the midst of his people.

5 Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony, and they may sacrifice them for peace-offerings to the Lord.

6 And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony, and shall burn the fat for a sweet odour to the Lord.

7 And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

8 And thou shalt say to them : The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim,

9 And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people :

10 If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people :

11 Because the life of the flesh is in the blood : and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.

^a Heb. xlii. 11.—^b Infra, xxiii. 27, and 28.

^c A. M. 2514.

VER. 22. *Desert*, to be devoured by wild beasts, (M.) or hurled down a precipice.

VER. 24. *Flesh*, which was, in some sort, defiled by touching the goat.—*Garments*, belonging to his office.—*Come out* of the holy of holies. C.—The remainder of the day was spent in joy. The priest washed himself, as a sign that he had obtained pardon. M.

VER. 29. *Tenth*. Beginning on the evening of the ninth Tisri, which corresponds with part of our September and October, and is the first month of the civil year. Chap. xxxiii. 32.—*Afflict*, by a rigid abstinence from all that might give delight to the body. Children of seven years old begin to join in this mortification. Boys of thirteen, and girls of eleven years old complete, were obliged to fast. See ver. 6. The Samaritans pray all the day, and give no food even to infants during the 24 hours. C.—Moses was the first who showed them the example; and this was the only day which he prescribed to be kept as a fast. The Jews afterwards appointed many more. H.—Maimonides says this festival was instituted in memory of the descent of Moses from Mount Sinai the third time, when he came to announce to the people that God had pardoned their idolatry. Usher thinks it was in memory of Adam's fall. The Jews still observe it in some degree.—*Stranger*; a proselyte of justice, such as were bound to observe the law.

VER. 31. *Of rest*. Heb. "of sabbaths;" that is, a day of most perfect rest; so that even meat is not allowed to be dressed on it, as it is on other festivals. Chap. xxiii. 27. C.—*Religion*. Fasting is therefore an act of religion. D.

CHAP. XVII. VER. 3. *If he kill*, &c. That is, in order to sacrifice. The

law of God forbids sacrifices to be offered in any other place but at the tabernacle or temple of the Lord : to signify that no sacrifice would be acceptable to God, out of his true temple, the one, holy, Catholic Apostolic Church. Ch.—On other occasions many believe that the blood of oxen, sheep, and goats, was to be poured out in honour of God by the priest, who received a part of each. Deut. xviii. 3; xii. 15, 22. Theod. q. 23. Perhaps this law regards the time when the Hebrews sojourned in the desert; and that of Deuteronomy has a reference to those times when they should obtain possession of Chanaan. C.—We read of some private people like Manue and Elias, who offered sacrifice at a distance from the tabernacle. But this was done by a particular inspiration of God, who dispensed with his own law. S. Aug. q. 56. 3 Kings xviii. 23; Judges xiii. 19. M. See Jos. viii. 31.

VER. 7. *Devils*. Heb. *šāirim*; which some translate goats, (the hairy ones,) satyrs, &c. The Egyptians adored the goat, particularly in the territory of Mendes, near which the Hebrews had dwelt. C.—Ezechiel (xvi. 22) intimates that the Hebrews were given to idolatry in Egypt. They had also recently adored the calf. H.

VER. 10. *Eat blood*. To eat blood was forbidden in the law; partly because God reserved it to himself, to be offered in sacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Christ; and partly to give men a horror of shedding blood. Gen. ix. 4, 5, 6. Ch.

VER. 11. *Life (anima)*. The sensitive soul depends on the blood. The soul and the blood are often used in the same sense. Deut. xii. 23; Psal. xxix. 10.

12 Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.

13 Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.

14 *For the life of all flesh is in the blood: therefore I said to the children of Israel: You shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.

15 The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

16 But if he do not wash his clothes, and his body, he shall bear his iniquity.

CHAP. XVIII.

Marriage is prohibited in certain degrees of kindred: and all unnatural lusts.

AND the Lord spoke to Moses,* saying:

2 Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

3 You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you, nor shall you walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

5 *Keep my laws and my judgments, which if a man do, he shall live in them. I am the Lord.

6 No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

Gen. ix. 4; Supra, vii. 26.—^b A. M. 2514.—^c Ezech. xx. 11;

VER. 13. *Hunting*, with nets, or with bow and arrow. If a dog had killed the prey, it would have rendered it unclean. Tostat. C.—*Earth*, to prevent any abusive custom, such as that of the magicians, who pretended to raise spirits by blood. The Jews abhorred things strangled, and the apostles forbade the primitive Christians to use them. Acts xv.

VER. 15. *Stranger*. Perhaps the proselyte of justice, not simply of the gate; for the latter were allowed to eat and to purchase what had died of itself. Deut. xiv. 21.—*Clean*, having offered the sacrifice. Chap. iv. 27. But if he eat such things knowingly, or neglected these regulations, he was more severely punished. H.

CHAP. XVIII. VER. 2. *God*, to whom the right of giving laws belongs. D.

VER. 5. *Live in them*, a long and happy life, (Chal.) attended with grace and glory. Lyran.—Jesus Christ and S. Paul explain it of eternal life. Matt. xix. 17; Rom. x. 5. C.

VER. 7. *Father*. All relations in a right line are excluded for ever, according to the emperor Justinian. The reason of these various impediments is, 1. That God's people may not resemble infidels, who permitted such things, ver. 3. 2. By this law the bands of society are strengthened, and families become connected. S. Aug. C. D. 15, 16. 3. Disorders which would easily take place under the same roof, on the prospect of a future marriage, are prevented. 4. The contrary practice would often prove contrary to order and decency, as the son would be raised above his mother. These regulations seem to have been made from the beginning, or at least from the time of the deluge; since the nations not subject to the law of Moses are condemned for the transgression of them, ver. 24. See Gen. xix. 33. C.

VER. 9. *Abroad*; being born of your mother, while she was married to another. The marriages of brothers and sisters at the beginning were authorized by necessity; but now they are the more to be condemned, as religion forbids them. S. Aug. de C. 15, 16. Some Rabbin assert that such connexions were lawful till the time of Moses. But S. Epiphanius (Hær. 39) maintains, they had been condemned long before. C.

8 Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9 Thou shalt not uncover the nakedness of thy sister, by father or by mother, whether born at home or abroad.

10 Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11 Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father, and who is thy sister.

12 Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

14 Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by affinity.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: because she is thy son's wife, neither shalt thou discover her shame.

16 Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

17 Thou shalt not uncover the nakedness of thy wife, and her daughter. Thou shalt not take her son's daughter, or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18 Thou shalt not take thy wife's sister for a harlot, to rival her, neither shalt thou discover her nakedness, while she is yet living.

19 Thou shalt not approach to a woman having her flowers, neither shalt thou uncover her nakedness.

20 Thou shalt not lie with thy neighbour's wife, nor be defiled with mingling of seed.

21 *Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God: I am the Lord.

Rom. x. 5; Gal. iii. 12.—^d Infra, xx. 2.

VER. 11. *Sister*, by thy step-mother.

VER. 12. *Father*. Nearly related, and springing from the same source. M.

VER. 14. *Who . . . affinity*. Heb. "she is thy aunt." Some say that, in the old law, a person might marry his niece, but not his aunt; as the order of nature would be inverted if the aunt were subject to her nephew. But others assert that the law was reciprocal, and excluded the marriage of both.

VER. 16. *Brother*; though she may be even divorced from him. S. Aug. q. 61. If the brother were dead without offspring, the next relation was bound to marry her (Deut. xxv. 5); and the kinsman of Booz was accounted infamous for neglecting this duty. Ruth iv. 6.

VER. 18. *Rival her (in pellicatum)*. Heb., Chal. "to trouble her." After the death of one sister, it seems, another might be taken. Jacob had two at once. Some think that polygamy is here forbidden. But the law seems to have tolerated it; and only condemns many, or too great a number, with respect to the king. Deut. xvii. 17. The impediments specified in this chapter may be comprised in these four verses:

*Nata, soror, neptis, matertera, fratris et uxor,
Et patru conjux, mater, privigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur. C.*

VER. 21. *Consecrated*. Heb. "to pass through the fire to Moloch." Sept. "to serve the ruler." Syr. "to marry strange women;" as also chap. xx. 2. One of the sons of Achaz was offered to this idol of the Ammonites; and yet, perhaps, succeeded his father (4 Kings xvii. 3; xviii. 1); which shows that the children were not always burnt to death, but only lustrated, or made to pass over or between two fires. Yet many assert that the children were frequently consumed in the flames, and God condemns the cruel parents to be punished with death. Chap. xx. 2. The brazen idol was heated red hot, and the unhappy victim was placed in its arms, or the priests dragged the child over or between the

22 Thou shalt not lie with mankind as with woman-kind, because it is an abomination.

23 Thou shalt not copulate with any beast, neither shalt thou be defiled with it. ^aA woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime.

24 Defile not yourselves with any of these things, with which all the nations have been defiled, which I will cast out before you,

25 And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments, and do not any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you.

27 For all these detestable things, the inhabitants of the land have done that were before you, and have defiled it.

28 Beware then lest in like manner, it vomit you also out, if you do the like things, as it vomited out the nation that was before you.

29 Every soul that shall commit any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein. I am the Lord your God.

CHAP. XIX.

Divers ordinances, partly moral, partly ceremonial or judicial.

THE Lord spoke to Moses, ^bsaying:

2 Speak to all the congregation of the children of Israel, and thou shalt say to them: ^cBe ye holy, because I, the Lord your God, am holy.

3 Let every one fear his father and his mother. Keep my sabbaths. I am the Lord your God.

^a Infra, xx. 16.—^b A. M. 2514.—^c Supra, xi. 44; 1 Pet. i. 16.—^d Infra, xxiii. 22.
^e Exod. xx. 7.—^f Eccli. x. 6.

fires.—God; by causing any to suppose that he is cruel, like the idols. We must mention his name with the utmost respect. "The mouth, which utters the sacred name of God, ought never to pronounce a shameful word." Philo de 10. præc. C.

VER. 28. *Vomited*. Moses speaks of what would shortly happen, as if it had already come to pass, which is familiar with the prophets. C.—He represents the earth as sick and disgusted with the crimes of its inhabitants, in the same manner as the Book of Wisdom (v. 23) says, *the water of the sea shall rage* (or foam, *excandescet*) *against them*.

VER. 29. *People*. Heb. *erom*. The same temporal punishment is inflicted upon all the aforesaid crimes, though they were not all equally grievous. The smallest of them deserved to be treated with such severity, to prevent the spreading of such contagious vices. H.—The regulations respecting marriage were not immutable, or all determined by the law of nature, which admits of no dispensation. Only those relations in a right line, and the first in the collateral line, can be esteemed of this description. D.—If Protestants maintain that all these regulations of Moses are part of the natural law, and bind Christians, they must also allow that a person must marry the widow of his deceased brother, if he has left no children. Deut. xxv. God would never have established this general rule for his people, if it were in opposition to the *natural law*; which is clear and obvious to all people by the light of reason, according to Aristotle. Polit. 2. Neither would so many holy men have violated this law without reproof, if it had prohibited the marriages of two sisters, of aunts, &c. See Gen. xxix.; Exod. vi. 20. God never dispensed in the right line (1 Cor. v. 1); and such relations, or even people in the first collateral degree of consanguinity, marrying, are punished with death. Chap. xx. Whereas those in the second degree, or in the first of affinity, undergo a smaller punishment; which shows that the transgression, in both cases, is not against the law of nature. No man ever undertook to dispense with the marriage of brothers and sisters; though Beza lays this to the charge of Pope Martin V. But the person alluded to only obtained leave to retain the sister of her whom he had privately dishonoured, when his marriage could not be dissolved without great scandal. S. Antonin. 3. p. tit. i. 11. As, therefore, some of these impediments were introduced by the positive ceremonial law of the Jews, which

4 Turn ye not to idols, nor make to yourselves molten gods. I am the Lord your God.

5 If ye offer in sacrifice a peace-offering to the Lord, that he may be favourable,

6 You shall eat it on the same day it was offered, and the next day: and whatsoever shall be left until the third day, you shall burn with fire.

7 If after two days any man eat thereof, he shall be profane and guilty of impiety:

8 And shall bear his iniquity, because he hath defiled the holy thing of the Lord, and that soul shall perish from among his people.

9 ^dWhen thou reapest the corn of thy land, thou shalt not cut down *all that is on* the face of the earth to the very ground: nor shalt thou gather the ears that remain.

10 Neither shalt thou gather the bunches and grapes that fall down in thy vineyard, but shalt leave them to the poor and the strangers to take. I am the Lord your God.

11 You shall not steal. You shall not lie, neither shall any man deceive his neighbour.

12 ^eThou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord.

13 ^fThou shalt not calumniate thy neighbour, nor oppress him by violence. ^gThe wages of him that hath been hired by thee, shall not abide with thee until the morning.

14 Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. ^hRespect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice.

16 Thou shalt not be a detracter nor a whisperer among people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

^e Deut. xxiv. 14; Tob. xiv. 15.—^h Deut. i. 17, and xvi. 19; Prov. xxiv. 23; Eccli. xlii. 1; James ii. 2.

was abrogated by Jesus Christ, they have no other force at present than what they derive from the authority of Christian republics, which have adopted some and changed others, appointing, in some countries, death for the punishment of theft, and not of adultery, though the old law enjoined the reverse. See chap. xx. 10, and Gen. xxxviii. 24; Exod. xxii. 1. The Church may, therefore, surely dispense with those laws which she has enacted. W. Trid. Ses. xxiv. 3.—She has indeed restricted marriage between relations to the fourth degree included, both of consanguinity and of affinity. See the C. of Lateran, under Inn. III. But she will not allow people to marry their aunts, brothers' widows, or sisters of their deceased wife, as the Jews do. T.

CHAP. XIX. VER. 3. *Sabbaths*. Both those which occur every week, and extraordinary ones, ver. 30.

VER. 10. *Strangers*. Sept. and Syr. "proselytes," who might dwell in the country. As the soil did not belong to them, great compassion was requisite: otherwise they must have perished, or become slaves.—*Lord*; the sole proprietor. C.

VER. 11. *Lie*. Even lies of jest and of excuse are contrary to the gravity and open-dealing of a Christian; and God never speaks of lying without marks of disapprobation. H.

VER. 13. *Morning*. Pay what is due to the labourer, immediately, if he desire it. H.—It was customary among the Jews to pay their workmen in the evening. Matt. xx. 8.

VER. 14. *Deaf*. The word *Kophos*, used by the Sept., means also the dumb, as these defects are generally found in the same person. Nothing can be more base, than to attack those who are unable to defend themselves. Solon forbids any one "to speak ill of the dead," though he may receive an injury from his children. Those who undermine and ruin the reputation of the absent, are no less to be condemned.

VER. 16. *Detracter, whisperer*. Heb. *rocil*, stands for both these terms. Some translate a parasite, a merchant, vilifying the goods of others to enhance the price of his own; or a spy, seeking to discover and laugh at others' faults.—*Neighbour*; accusing him wrongfully, to the danger of his life; or lying in wait for him like an assassin. But strive rather to rescue those who are attacked.



17 *Thou shalt not hate thy brother in thy heart, ^bbut reprove him openly, lest thou incur sin through him.

18 Seek not revenge, nor be mindful of the injury of thy citizens. ^cThou shalt love thy friend as thyself. I am the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

20 If a man carnally lie with a woman that is a bond-servant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged, and they shall not be put to death, because she was not a free woman.

21 And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony:

22 And the priest shall pray for him, and for his sin, before the Lord, and he shall have mercy on him, and the sin shall be forgiven.

23 When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the first-fruits of them: the fruit that comes forth shall be unclean to you, neither shall you eat of them.

24 But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

^a 1 John ii. 11, and iii. 14.—^b Eccli. xix. 13; Matt. xviii. 5; Luke xvii. 3.

VER. 17. *Openly*, is not in the Heb. or other versions. Instead of bearing malice at the heart, we are authorized to demand our right in a legal manner, or to correct in a fraternal manner, the person who may have injured us, lest we incur sin for our neglect, and the offender continue impenitent. Jesus Christ instructs us to do this with as little disturbance as possible. Matt. xviii. 15. Yet public sins must undergo a public correction. 1 Tim. v. 20. S. Aug. ser. 82. Love should regulate our complaints. Id. q. 70.

VER. 18. *Revenge*, by private authority, or out of passion, which the pagans themselves acknowledged was more becoming a brute than a man, *fera est*. Muson. Sen. de Ira ii. 32.—*Citizens*. Heb. "observe or lie not in wait." Sept. "act not with fury against the son of thy people." C.—Heb. *notor*, means to upbraid when doing a kindness.—*Friend*. Heb. *reecha*, may denote a neighbour, or any one with whom we have any thing to do. Thus God orders us to love strangers as ourselves, (ver. 34,) and to help our enemy. Exod. xxiii. 4. The false insinuations of the Jews are fully exploded by Jesus Christ. Matt. xxii. 39. We must love the offender, but detest the offence. S. Aug. c. Faust. xix. 24. If God required his people to exterminate the Chanaanites, he did not authorize them to entertain any personal animosity against their persons, but they were to act as ministers of his justice. C.

VER. 19. *Kind*. Mules were therefore either brought from other countries, (3 Kings x. 28,) or they were produced by some of the same species, as, good authors assert, is frequently the case in Syria, Cappadocia, &c. Plin. viii. 44. Pineda. T.—*Different seeds*, &c. This law tends to recommend simplicity and plain-dealing in all things; and to teach the people not to join any false worship or heresy with the worship of the true God. Ch.—*Draw not the yoke with infidels*, 2 Cor. vi. Theod. q. 27. These different colours were not in themselves evil, since they were used in the priests' vestments. They insinuate that we must avoid schisms. W.—The sowing of different seeds tends to impoverish the soil. Plin. xviii. 10. The *Flamen*, among the Romans, could not wear a woollen garment sewed with thread, without committing a sin; *piaculum erat*, says Servius. These precepts were to be literally observed, though they concealed a moral instruction of the greatest consequence, importing that all unnatural intercourse was to be avoided. Pythagoras conveyed his instructions under similar enigmatical expressions, saying, "We must not stir up the fire with a sword," &c., as Solomon does likewise. Prov. xxx. 15; Eccles. xii. 3, 6. C.

VER. 20. *Marriageable*. Heb. "promised, or given in marriage." Sept. "reserved for another . . she shall," &c. Onkelos and the Arabic version suppose also, that the woman alone was to be scourged with leather thongs; a punishment to which the Samaritan copy condemns only the man. The Rabbin agree with the Sept.

VER. 22. *Pray*. Heb. and Sept. "shall atone for him with the ram of the sin-offering, before the Lord, for his sin."

VER. 23. *The first-fruits*. In some countries, people take off the buds to strengthen the tree. C.—*Unclean*. Heb. "three years shall it be as uncircumcised unto you; it shall not be eaten." H.

VER. 24. *Lord*. It was to be brought to the holy city, and offered with the other tithes, out of which a feast was made for the poor, &c. Josep. iv. 8. Besides the first-fruits for the priests, and the tithes for the Levites, out of which they again paid tithes to the priests, there was an annual tithe prescribed, (Deut. xii. 12,) to supply a feast for the indigent, &c., at Jerusalem, along with this fruit; and another, every third year, designed for the poor alone (Deut. xiv. 28,) at the place of each one's abode. T

25 And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God.

26 You shall not eat with blood. You shall not divine nor observe dreams.

27 Nor shall you cut *your* hair round-wise: nor shave *your* beard.

28 You shall not make any cuttings in your flesh, for the dead, neither shall you make in yourselves any figures or marks: I am the Lord

29 Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30 Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

31 Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them: I am the Lord your God.

32 Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord.

33 ^dIf a stranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the same country: and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God

^c Matt. v. 43, and xxii. 39; Luke vi. 27; Rom. xiii. 9.—^d Exod. xxii. 21.

VER. 26. *Blood*. The flesh of any animal. The blood must belong to God. The Sept. read *erim*, "on the mountains;" and another version has, "on the roof," as if the worship of idols on high places were forbidden. H.

VER. 27. *Cut your hair*, &c. This, and other such like things, of themselves indifferent, were forbidden by God, that they might not imitate the Egyptians or other infidels, who practised these things out of superstition, in honour of their false deities. Ch.

VER. 28. *Dead*. At funerals it was customary to cut off the hair. The Egyptians, Assyrians, &c., cut their hair on the like occasions, and the Hebrews did so too; whether they neglected this law, or it was rather designed only to hinder them from joining in a superstitious lamentation for some idol. They also cut their bodies, Gen. i.; Jer. xli. 5. The Roman and Athenian laws restrained this cruelty of women towards themselves. But in Persia the children and servants of great men still make an incision upon their arms, when their father or master dies. The women in Greece also observe a solemn mourning, with loud lamentations, tearing their cheeks and hair, and reciting the memorable actions of the deceased. The Christians and Jews of Syria inflict still more serious wounds upon themselves. The latter have always esteemed it lawful to adopt the customs of the nations with whom they lived, provided they were not attended with superstition; which makes us conclude, that what Moses here forbids was done in honour of some idol.—*Marks*, made with a hot iron, representing false gods, as if to declare that they would serve them for ever. Philo.—The Assyrians had generally such characters upon their bodies. Philopator ordered the converts from the Jewish religion to be marked with ivy, in honour of Bacchus. 3 Macc. Theodoret (q. 18) mentions, that the pagans were accustomed to cut their cheeks, and to prick themselves with needles, infusing some black matter, out of respect for the dead, and for demons. Allusion is made to these customs, Apoc. xiii. 16, and Isa. xlix. 15. Christians have sometimes marked their arms with the cross, or name of Jesus. Procop. in Isa. xlii. 5. C.—As S. Jane Frances de Chantal did her breast. Brev. Aug. 21. *Nomen pectori insculpsit*. S. Paul says, *I bear the marks of the Lord Jesus in my body*, Gal. vi. 17. The Church historians relate, that S. Francis and S. Catharine received miraculously the prints of his wounds. H.

VER. 29. *Strumpet*, which was done formerly in honour of idols.

VER. 31. *Wizards*. Heb. *aubuth*, denotes familiar spirits, (1 Kings xviii. 7,) which gave answers from the belly or breast, as from a *bottle*; whence such wizards are called by the Greeks, *engastrimuthoi*; and by Sophocles, *sternomanteis*. C.—*Soothsayers*, are properly those who judge what will happen by inspecting victims. M.—Heb. *idāunim*, means connoisseurs, intelligent people, *gnostics*, or those who pretend that they can penetrate the secrets naturally impenetrable to the mind of man. Sept. *epaoidoi*, "enchanters," who undertake to keep off all misfortunes. "Surely," (says Pliny, xxx. 1,) to learn this art, (of magic,) Pythagoras . . and Plato undertook long voyages by sea, or rather went into banishment. This they extolled at their return; this they kept as a secret. *Hanc in arcanis habuere*."

VER. 32. *Aged man*. Such are supposed to be possessed of wisdom and experience. The Egyptians and Lacedæmonians rose up out of respect to an old man. Herod. ii. 80. The Rabbin pretend that a person ought to rise up when the old man is four cubits distant, provided he be, as he ought, a man of wisdom: for otherwise he is entitled to no honour. But this would be making inferior judges of their merit. The Chaldee, Philo, &c., comprise those "learned in the law," under the name of old men.

35 Do not any unjust thing in judgment, in rule, in weight, or in measure.

36 Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments, and do them. I am the Lord.

CHAP. XX.

Divers crimes to be punished with death.

AND the Lord spoke to Moses,^a saying:

2 Thus shalt thou say to the children of Israel: "If any man of the children of Israel, or of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him.

3 And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

5 I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

6 The soul that shall go aside after magicians and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people.

7 "Sanctify yourselves, and be ye holy, because I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that sanctify you.

9 "He that curseth his father or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him.

10 "If any man commit adultery with the wife of another, and defile his neighbours wife, let them be put to death, both the adulterer and the adulteress.

11 If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

12 If any man lie with his daughter-in-law, let both die, because they have done a heinous crime: their blood be upon them.

13 If any one lie with a man as with a woman, both have committed an abomination, let them be put to death: their blood be upon them.

14 If any man, after marrying the daughter, marry her mother, he hath done a heinous crime: he shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

15 He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

16 "The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them.

17 If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime: they shall be slain, in the sight of their people, because they have discovered one another's nakedness, and they shall bear their iniquity.

18 If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood, both shall be destroyed out of the midst of their people.

19 Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father: he that doth this, hath uncovered the shame of his own flesh both shall bear their iniquity.

20 If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin: they shall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing, he hath uncovered his brother's nakedness: they shall be without children.

22 Keep my laws, and my judgments, and do them; lest the land, into which you are to enter to dwell therein, vomit you also out.

23 Walk not after the laws of the nations, which I will cast out before you; for they have done all these things, and therefore I abhorred them.

24 But to you I say: Possess their land, which I will give you for an inheritance, a land flowing with milk and

^a A. M. 2314.—^b Supra, xviii. 21.—^c 1 Peter i. 16.—^d Exod. xxi. 17; Prov. xx. 20;

Matt. xv. 4; Mark vii. 10.—^e Deut. xxii. 22; John viii. 5.—^f Supra, xviii. 6, 23.

VER. 35. *Rule*: Heb. "taking dimensions" with a yard, tape, &c.

VER. 36. *Weights*. Heb. "stones of justice," for stone weights were formerly used. Prov. xvi. 11.—*Bushel*, &c. Heb. "a just epha, and a just hin." C.

CHAP. XX. VER. 2. *Moloch*. See chap. xviii. 21.

VER. 3. *I will thus execute vengeance upon him by the hands of the people*; and, in case they neglect it, or the crime be secret, I will surely punish the guilty person, and all who may have consented to his wickedness, ver. 5. H.—*Face*: Chal. "wrath," which manifests itself on the countenance. D.

VER. 6. *Them*. To have recourse to them, is to deal with the devil and to commit idolatry. See chap. xix. 31.

VER. 8. *Sanctify you*, and order you to keep at a distance from the impure worship of other nations. H.

VER. 9. *Die*. The Rabbin say, by being strangled, when nothing farther is added: but if the following addition be made, stoning is understood. But their authority is not of much weight, and is contradicted, ver. 2. Stoning was the most usual method of putting to death in the days of Moses, and is commonly meant; or perhaps the judges might determine the mode of execution.—*Upon him*. He deserves to die. He can blame no other. See Matt. xxvii. 25. C.—For greater infamy, the person to be stoned or hung was stripped of his clothes. F.—The punishment of lapidation (ver. 2) seems to be designed for the following crimes, as it was for adultery, Deut. xxii. 24. M. John viii. 5.

VER. 10. *Adulteress*. Philo (de Joseph.) says, whoever discovered a man

in the very act, might kill him; and the Roman law allowed the same liberty, *impune necato*. But God requires a juridical process, and witnesses, as we see in the case of Susanna. (Dan. xiii.) and in that of the woman who was brought to our Saviour. One witness might authorize a person to put his wife away, and if he then retained her, he was esteemed a fool. Prov. xviii. 23. But more witnesses were requisite before she could be put to death. They put their hands on the heads of the guilty, thus taking their blood upon themselves, if they accused them wrongfully. Solon allowed the husband to kill the adulterer. The woman was not permitted to wear any ornaments, or to enter any temple afterwards. If she did, any one might tear her clothes, and beat, but not kill her.

VER. 11. *Father*. See chap. xviii. 8. It is supposed that the father was dead, otherwise the punishment would probably be greater than for adultery. The Sam. "with the wife of his father's brother." C.

VER. 14. *Alive*, is not in the original; but must be understood. The Rabbin say melted lead was to be poured down the throats of the guilty. The words of Moses seem rather to refer to external fire. C.—*With them*, if they both gave their consent to the crime. M.

VER. 15. *The beast also ye shall kill*. The killing of the beast was for the greater horror of the crime, and to prevent the remembrance of such abomination. Ch.—The beast was to be killed with clubs; the man was stoned to death. Jonathan.

VER. 19. *Flesh*, or relation. M

honey. I am the Lord your God, who have separated you from other people

25 Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean: defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shown you to be unclean.

26 *You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine.

27 †A man, or woman, in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them.

CHAP. XXI.

Ordinances relating to the priests.

THE Lord said also to Moses: † Speak to the priests, the sons of Aaron, and thou shalt say to them: Let not a priest incur an uncleanness at the death of his citizens:

2 But only for his kin, such as are near in blood, that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also,

3 And for a maiden sister, who hath had no husband:

4 But not even for the prince of his people, shall he do any thing that may make him unclean.

5 † Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

6 They shall be holy to their God, and shall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they shall be holy.

7 † They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God,

8 And offer the loaves of proposition. Let them there-

fore be holy, because I also am holy, the Lord, who sanctify them.

9 If the daughter of a priest be taken in whoredom, and dishonour the name of her father, she shall be burnt with fire.

10 The high priest, that is to say, the priest who is the greatest among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head, he shall not rend his garments:

11 Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

12 Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I am the Lord.

13 † He shall take a virgin unto his wife:

14 But a widow, or one that is divorced or defiled, or a harlot, he shall not take, but a maid of his own people:

15 He shall not mingle the stock of his kindred with the common people of his nation: for I am the Lord who sanctify him.

16 And the Lord spoke to Moses, saying:

17 Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God,

18 Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose,

19 If his foot, or if his hand be broken,

20 If he be crook-backed, or blear-eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture:

21 Whosoever of the seed of Aaron the priest hath a

* 1 Peter i. 16.—† Deut. xviii. 11; 1 Kings xxviii. 7.—A. M. 2514.

† Supra, xix. 27; Ezech. xlv. 20.—Supra, xix. 29.—† Ezech. xlv. 22.

VER. 24. *Honey.* Most fertile and delicious. M.

VER. 26. *Mine.* This is the reason of these different prescriptions, that they may know the dignity to which they have been raised, and may avoid the manners of the profane. C.

VER. 27. *Spirit.* Heb. *aub*, means also a *bottle*. See chap. xix. 31. If those who consult such people be guilty, the authors of the delusion deserve death still more. H.—The spirit of python is no other than the spirit of the devil, or of Apollo, who was called Pythius, on account of his having slain the serpent python. † as oracles were in great request, as he was supposed to know the secrets of futurity. C.

CHAP. XXI. VER. 1. *An uncleanness*; viz. such as was contracted in laying out the dead body, or touching it; or in going into the house, or assisting at the funeral, &c. Ch.—*At the death.* Heb. “for a soul;” by which name the carcass is here denoted, because it had once been ruled by the soul. S. Aug. q. 81. This law related only to the family of Aaron, when no absolute necessity or near relationship required their attendance. C.—To account for all these regulations, we only need to observe that such was the will of God; and here it may surely be said, *stat pro ratione voluntas*. He might thus intend to exercise their obedience; to keep their minds from being too much depressed by the sight of the dead, and to remind us all that we ought carefully to avoid sin, which kills the soul, and renders us really unclean before God. H.

VER. 3. *Sister*, of the same parents. Vatable.—*Husband*; for if she have, he ought to bury his wife, and to mourn for her. To be deprived of these advantages was then esteemed a great misfortune.

VER. 4. *Prince.* Heb. “Let not the prince (of the priests, Acts xxiii. 5) render himself unclean,” by attending the funerals of any of the people; or “let not the husband,” &c. He may be allowed to attend his wife to the grave: or, as others more probably assert, even this is not permitted. She is not one of the persons privileged, ver. 2, and Ezech. xlv. 25. Ezechiel (xxiv. 16) receives a command not to bewail the death of his wife.

VER. 5. *Flesh.* This would indicate an impotent grief, and want of patience. H.—They were not allowed to put on the usual signs of mourning, as the common people were, provided they did it not in honour of an idol. Chap. xix. 27.

VER. 8. *And offer.* Heb. addresses this to Moses. “Thou shalt sanctify him, therefore, because he offereth the bread of thy God.”

VER. 9. *Fire.* Provided she be betrothed, and still in her father's house; so that the infamy fall upon him. Jonathan.—For if she be with her husband, she must undergo the usual punishment of stoning. Other young women received no corporal chastisement for simple fornication: the man was bound to marry them, if the father consented; and, at any rate, he was forced to give them a dowry. Exod. xxii. 16. C.—But if the women pretended falsely that they were virgins, they were stoned. Deut. xxii. 20.

VER. 10. *Head.* Sept. “by taking off his cidaris, or tiara.” He shall not shave his head. Chap. x. 6.—*Garments*, at funerals, nor the sacred vestments at all. C.

VER. 12. *Places.* This is to be understood in the same sense. He must not leave his sacred functions to attend any corpse whatever. Having the honour of representing God, and being his first minister upon earth, the utmost purity is required of him. Inferior priests may mourn on some occasions; and the Levites are not distinguished, in this respect, from the people; to show that God requires a sanctity in his officers proportionate to their exaltation.—*Oil.* Heb. “He is the Nozor; or the crown of the anointing oil of,” &c. Joseph has the title of Nazir, (Gen. xlix. 26,) which is borne by the prime ministers of the Eastern kings. Such is the high priest in the temple. Let Christian priests hence learn what sanctity will be required of them. C.—Priests must be detached, as much as possible, from all things which might divert them from their sacred offices. The greatest holiness is required of those who receive the body of Jesus Christ. D.

VER. 14. *Widow.* Other priests might marry the widows of their fellow-priests. Ezech. xlv. 22.

VER. 15. *Nation.* The wife of the high priest must be of noble birth, that he may speak to kings and princes with more authority. M.—Heb. “he shall not defile his race,” &c. by marrying one of another nation, or contrary to law. If he do, the children shall have no share in the priesthood.

VER. 17. *A blemish.* These corporal defects or deformities, which disqualified the priests from officiating in the old law, were figures of the vices which priests are to beware of in the new law. S. Gregory, *Cura pastorum*. Ch.

VER. 20. *Eyed.* Heb. *doh*, may denote “a dwarf.” Syriac, or something very thin. Exod. xvi. 14.—*Pearl*, (*albuginem*.) whiteness.

blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God.

22 He shall eat nevertheless of the loaves that are offered in the sanctuary,

23 Yet so that he enter not within the veil, nor approach to the altar, because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

24 Moses therefore spoke to Aaron, and to his sons, and to all Israel, all the things that had been commanded him.

CHAP. XXII.

Who may eat the holy things: and what things may be offered.

AND the Lord spoke to Moses,^a saying:

2 Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord.

3 Say to them, and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

4 The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead, and he whose seed goeth from him as in generation,

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6 Shall be unclean until the evening, and shall not eat those things that are sanctified: but when he hath washed his flesh with water,

7 And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

8 ^bThat which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

9 Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

10 No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them.

^a A. M. 2514.—^b Supra, xvii. 5; Exod. xxii. 31; Deut. xiv. 21;

11 But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified, nor of the first-fruits.

13 But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid; no stranger hath leave to eat of them.

14 He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15 And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord;

16 Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things I am the Lord who sanctify them.

17 And the Lord spoke to Moses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

19 To be offered by you, it shall be a male without blemish, of the beeves, or of the sheep, or of the goats.

20 If it have a blemish, you shall not offer it, neither shall it be acceptable.

21 The man that offereth a victim of peace-offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish that it may be acceptable: there shall be no blemish in it.

22 If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them.

24 You shall not offer to the Lord any beast that hath the testicles bruised or crushed, or cut and taken away: neither shall you do any such thing in your land.

25 You shall not offer bread to your God, from the

Ezec. xlv. 13.—^c Deut. xv. 21; Eccli. xxxv. 14.

VER. 13. *Children.* If she had any, she remained with them. Philo. Monar. 2

VER. 14. *He.* A layman, who, through mistake, eat of any of the tithes, &c., was obliged to give the capital, and a fifth part besides, with a sacrifice, mentioned chap. v. 15.—*Sanctuary.* Heb. and Sept. "He shall give to the priest the holy thing." But if he eat it on purpose, he was to be slain. Num. xv. 30.

VER. 15. *They;* the common people *shall not profane*, by touching them afterwards, or by retaining any part. C.—The priests shall answer for the profanation, if it be committed through their neglect. H.

VER. 18. *Strangers:* proselytes of justice, or converts to the Jewish religion. See ver. 25.

VER. 19. *Without blemish.* To teach us to aim at perfection in all our offerings and performances.

VER. 22. *Scar.* Sept. "If its tongue be cut out, or slit," which was a blemish among the heathens. The idea of God's perfection has taught all nations to present to Him nothing but what is perfect, particularly when they offer victims.

VER. 23. *Ear . . cut.* Heb. *ssorua*, which is translated a *crooked nose*, chap. xxi. 18. C.—*Voluntarily*, for the use of the priests, but not for any sacrifice, ver. 21. D.

VER. 25. *Bread*, which always accompanies the sacrifices for sin. Holocausts might be offered by the Gentiles, 2 Mac. iii. 3; 1 Esd. vi. 9. Josep. Ant. xviii. 7. Seld. Jur. 3, 4, 7.—*Them.* To reconcile this with ver. 18, we must understand *because* in the sense of *in as much as*; *they are all corrupted*, when contrary to these regulations. The strangers shall not be allowed to offer any

VER. 23. *Veil*, which separates the sanctuary from the court.
CHAP. XXII. VER. 2. *Offer.* He does not speak of such things as fell to the share of the priests (M.); but orders them to behave with great reverence when they perform their sacred offices, lest others should take occasion to treat the name of God and holy things with disrespect. Heb. and Sept. "let them not profane my holy name, which they are bound to sanctify; or in what they consecrate to me." Such things must not be used for ordinary purposes. S. Bas. ser. de Bapt. ii. 2, and 3.

VER. 3. *Approacheth*, &c. This is to give us to understand with what purity of soul we are to approach to the blessed sacrament, of which these meats that had been offered in sacrifice were a figure. Ch.—Such as were unclean either fasted till the evening, or eat unconsecrated meats till they were purified.

VER. 4. *And he*, &c. Hence it is plain, even the Jewish priests were bound to observe continence during the time of their ministry. C.—For the same reason the priests of the new law, who may be called at any time to perform their more sacred functions, engage voluntarily in the state of perpetual celibacy. H.

VER. 5. *Or any.* Heb. "or a man who may contaminate," as lepers, &c. M.

VER. 8. *That.* See chap. xvii. 15.

VER. 10. *Sojourner.* "Guest," or friend, Syriac. None but priests could taste this meat, except they were going to remain in the family for ever. Hence servants and slaves of the Jewish nation, who would one day regain their liberty, are excluded.

hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled: you shall not receive them.

26 And the Lord spoke to Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

28 Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

29 If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

30 You shall eat it the same day, there shall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my commandments, and do them. I am the Lord.

32 Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you,

33 And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

CHAP. XXIII.

Holy-days to be kept.

AND the Lord spoke to Moses,^a saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

3 Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

4 These also are the holy-days of the Lord, which you must celebrate in their seasons.

5 ^bThe first month, the fourteenth day of the month at evening, is the Phase of the Lord:

6 And the fifteenth day of the same month, is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

7 The first day shall be most solemn unto you, and holy: you shall do no servile work therein:

^a A. M. 2514.—^b Exod. xii. 18; Num. xxviii. 16.

blemished victim. Heb. "Neither from the hand of a stranger shall you offer the bread (or victims) of your God of any of these; because . . . blemishes are in them: they shall not be accepted (by God) for you (or them)." The Chal. and other versions explain it in the same sense. Presents of gold, &c. were accepted, and kept in the temple. C.

CHAP. XXIII. VER. 2. *Holy*. The Heb., Chal., and Sept. add, "and meet together; or, these are my feasts of assembly." On these days the people were called together to hear the word of God, &c. M.

VER. 3. *Sabbath*. Heb. "the rest of rest;" a day in which no unnecessary servile work must be done, no more than on the great holidays, ver. 6, 8. H.—*Called* holy, because it shall be really so; in which sense the word is often used. Isa. ix. 6, &c.—*Day*; you must not even dress meat, which was also forbidden on the day of expiation.—*Lord*, on which he ceased from work, and which you must keep in his honour.

VER. 6. *Bread*. The obligation of eating none but this sort of bread began at the second evening of the 14th, which was the beginning of the 15th of Nisan. Exod. xii. 6, 12. M.

VER. 8. *In fire*. Sept. "holocausts," extraordinary ones, besides the daily burnt-offerings. Num. xxviii. 19.

VER. 10. *Land of Chanaan*, at which time these feasts began to be observed. M. See Lev. ii. 14.—Before the harvest commenced first-fruits were offered to the Lord. This custom is almost as ancient as the world, (Gen. iv. 3,) and we may say that it forms a part of natural religion, which all nations have observed. The Jews might reap their wheat, but they could not taste it, before they had offered the first-fruits, at Pentecost. Chap. xxiii. 17; Exod. xxiii. 16.—*Of ears*. Heb. *amor*, or *gomer*, "a sheaf," denotes also a measure, which was called an *assaron*, containing almost three pints.

8 But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

9 And the Lord spoke to Moses, saying:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest:

11 Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

12 And on the same day that the sheaf is consecrated, a lamb without blemish, of the first year, shall be killed for a holocaust of the Lord.

13 And the libations shall be offered with it, two tenths of flour tempered with oil, for a burnt-offering of the Lord, and a most sweet odour: libations also of wine, the fourth part of a hin.

14 You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

15 ^cYou shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks,

16 Even unto the morrow after the seventh week be expired, that is to say, fifty days, and so you shall offer a new sacrifice to the Lord.

17 Out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord.

18 And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and two rams, and they shall be for a holocaust with their libations, for a most sweet odour to the Lord.

19 You shall offer also a buck-goat for sin, and two lambs of the first year, for sacrifices of peace-offerings.

20 And when the priest hath lifted them up with the loaves of the first-fruits before the Lord, they shall fall to his use

^c Deut. xvi. 9.

VER. 11. *Sabbath*. Onkelos has "the good day," from which the fifty days of Pentecost were counted. C.

VER. 14. *Corn (polentam)*. Some translate bruised corn, or a sort of cake. See chap. ii. 14.—*Dwellings*, even out of the holy land, which was peculiar to this law. Grotius.

VER. 15. *Sabbath*. Not the ninth day of the week, but the first day of the Passover; from the morrow of which seven weeks or forty-nine days were reckoned; and the next day was Pentecost. M.—They began, therefore, to count on the 16th of Nisan, and end on the 6th of the third month Sivan. All the intermediate days took their denomination from this second day of the Passover; so that the next Saturday was called the *first sabbath after the second day*; in Greek *Deuteropron*, the second-first (Luke vi. 1); a term which had puzzled all the interpreters till Jos. Scaliger made this discovery. Emend. 6. The Samaritans count from the day after that sabbath which follows the Passover; so that if the festival fall on Monday, they celebrate Pentecost later than the Jews. See their Letter to Huntington. C.

VER. 16. *Sacrifice*. Heb. *monée*, or *mincha*, which relates to the offerings of corn and liquors. Two loaves of wheaten flour leavened, were presented probably by the nation. This festival was instituted in memory of the law being given from Mount Sinai, which was a figure of the law of grace promulgated by the Holy Ghost and by the apostles, on the day of Pentecost. C.

VER. 17. *Loaves*. The Protestants supply wave loaves, (H.) though their Heb. text has nothing. The Sam. is more correct. Houbigant.

VER. 18. *Lambs*. More were prescribed. Num. xxviii. 27. Josephus joins all together. B. iii. 10.

VER. 20. *Use*. None of the peace-offerings were burnt upon the altar, as the bread was leavened. C.

21 And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

22 *And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain: but you shall leave them for the poor and for the strangers. I am the Lord your God.

23 And the Lord spoke to Moses, saying:

24 ^bSay to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy.

25 You shall do no servile work therein, and you shall offer a holocaust to the Lord.

26 And the Lord spoke to Moses, saying:

27 ^cUpon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord.

28 You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every soul that is not afflicted on this day, shall perish from among his people:

30 And every soul that shall do any work, the same will I destroy from among his people.

31 You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings.

32 It is a sabbath of rest, and you shall afflict your souls, *beginning on* the ninth day of the month: from evening until evening you shall celebrate your sabbaths.

33 And the Lord spoke to Moses, saying:

34 Say to the children of Israel: From the fifteenth

day of this same seventh month, shall be kept the feast of tabernacles seven days to the Lord.

35 ^dThe first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

36 The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is the day of assembly and congregation: you shall do no servile work therein.

37 These are the feasts of the Lord, which you shall call most solemn and most holy, and shall offer on them oblations to the Lord, holocausts and libations according to the rite of every day.

38 Besides the sabbaths of the Lord, and your gifts, and those things that you shall offer by vow, or which you shall give to the Lord voluntarily.

39 So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days on the first day and the eighth shall be a sabbath, that is, a day of rest.

40 And you shall take to you on the first day, the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God.

41 And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate *this* feast,

42 And you shall dwell in bowers seven days: every one that is of the race of Israel, shall dwell in tabernacles:

43 That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses spoke concerning the feasts of the Lord to the children of Israel.

* Supra, xix. 2.—^b Num. xxix. 1.

^c Supra, xvi. 29; Num. xxix. 7.—^d John vii. 37.

VER. 21. *Most holy.* Heb. "a holy convocation." H.—It is generally supposed that it had an octave, though the Scripture says nothing of it.

VER. 24. *Memorial*, or a memorable sabbath. This third great festival sanctified the commencement of the civil year in Tisri, the sabbatical month, according to the ecclesiastical calculation. T. See Num. xxix. 3.—The sound of trumpets, which ushered in the year with great solemnity, reminded the Jews of the approaching fast, ver. 27, (Maimon.) and of those terrible sounds which had been heard at Sinai. Theodoret, q. 32.

VER. 28. *Servile* is not in the original, or in the other versions, nor in the Vulg. ver. 30; whence it is inferred, that this day of atonement was to be kept like the sabbath: so that even meat could not be made ready on it lawfully. Chap. xvi. 29. C.

VER. 29. *Every.* It was difficult for any grown-up person to be entirely guiltless, amid such a variety of precepts, (M.) which S. Peter says neither they nor their fathers could bear, Acts xv. 10: and S. James (iii. 2) observes, *in many things we all offend.* If any proved so happy as to keep without blame, (Luke i. 6, H.) they were bound, at least, to grieve for the injury done to God by their fellow members. See Dan. ix. 5. M.

VER. 32. *Sabbaths.* The Church adopts this custom in her divine office. The Jewish day began and ended with sun-set. Exod. xii. 6. C.—No part of the ninth of Tisri belonged to this feast, (ver. 27,) which only began at the expiration of it. H.

VER. 34. *Seven days*, during which the people were bound to rejoice, but not to abstain from servile work; except on the first and eighth day. T.—*Tabernacles*: Gr. *Scenopegia*; because, during the octave, the Jews lived in tents, or booths, made of branches, &c., ver. 42.

VER. 36. *Most holy.* Heb. "an holy assembly." *The great day of the festivity.* John vii. 37.—*Congregation.* Heb. *atsroth*, "retention." All were bound to wait till this day was over. In other festivals it was sufficient if they were present one day. This was the concluding day of the feast of tabernacles. Sept. *ezodion*.

VER. 39. *Eighth.* On the feast of the Passover, the 7th day after the 15th

was kept holy, because the 14th, or the *Phase*, made also a part of the solemnity, ver. 5, 8. H.

VER. 40. *Fairest tree*, branches of the orange or citron tree, laden with blossoms and fruit. T.—Josephus (iii. 10) says, they took branches of myrtle, willows, and palm trees, on which they fixed oranges.—*Thick trees*, of any species; though Josephus, &c., restrain it to the myrtle, which was certainly used on this occasion. 2 Esd. viii. 12.—*Willows.* Sept. adds also, "branches of agnus from the torrent." Perhaps Moses only meant that these branches should be used in forming the tents; but the Jews hold them in their hands, while they go in solemn procession round the pulpit in their synagogues, during every day of the octave, before breakfast, crying out *Ana hosiah na*, &c., "Save us, we beseech thee, O Lord; we beseech thee, grant us good success." They gave the title of hosannah to those branches; in allusion to which, the children sung in honour of Jesus Christ, *Hosanna to the Son of David.*—*Rejoice*; dancing and singing before the altar of holocausts, 2 Kings vi. 14. C.—In this chapter we find six festivals specified: 1. sabbath; 2. Passover; 3. Pentecost; 4. trumpets; 5. expiation; 6. tabernacles, lasting till the octave day of assembly and collection. These three last were celebrated in the 7th month, the 1st of the civil year. There was also a feast on all the new moons. Num. xxviii. 11. H.

VER. 44. *Feasts.* In the institution of these feasts, as in the other regulations of Moses, there was something ceremonial, which might be altered, and something moral, which regards even those times when the Jewish religion was to cease. S. Aug. q. 43.—Hence we must conclude, that the obligation of keeping certain days holy must always remain. But those appointed for the Jews, as they foretold the future Messias, must be changed, lest otherwise we might seem to confess that he is still to come. Rom. xiv.; Gal. iv.; Colos. ii. We are not therefore allowed to *Judaize abstaining from work* on the Jewish sabbath, (C. of Laodicea,) as Antichrist will require. S. Greg. ep. xi. 3.—But we must keep Sunday instead, (as even Protestants maintain, though there be no Scripture for it,) by authority of tradition, in memory of Christ's resurrection, &c. S. Jerom. ep. ad Hed. ib. S. Aug. de C. xxii. 30. W.

CHAP. XXIV.

The oil for the lamps. The loaves of proposition. The punishment of blasphemy.

AND the Lord spoke to Moses,^a saying:

2 Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually,

3 Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service, and rite in your generations.

4 They shall be set upon the most pure candlestick before the Lord continually.

5 Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf:

6 And thou shalt set them six and six, one against another, upon the most clean table before the Lord:

7 And thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

8 Every sabbath they shall be changed before the Lord, being received of the children of Israel by an everlasting covenant:

9 And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord, by a perpetual rite.

10 And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel, and fell at words in the camp with a man of Israel.

11 And when he had blasphemed the Name, and had cursed it, he was brought to Moses: (now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan:)

12 And they put him into prison, till they might know what the Lord would command.

13 And the Lord spoke to Moses,

14 Saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him.

^a A. M. 2514.—^b Exod. xxi. 12.—^c Exod. xxi. 24; Deut. xix. 21;

CHAP. XXIV. VER. 2. *Command.* It is probable that this order was given while Beseleel was working at the tabernacle. C.—The people were to furnish the necessary sacrifices, &c., by the half sicle, Exod. xxx. 13, and by voluntary contributions on the three great festivals, on which no one was to appear empty-handed, Exod. xxiii. 15. Some chose to put their contributions towards the temple in the *treasury*, Luke xxi. 1.—*Oil*: Heb. "pure oil of the olive beaten, for light to," &c.

VER. 5. *Bake.* The family of Caath had to perform this office, 1 Par. ix. 32; xxiii. 29. M.

VER. 7. *Incense.* Sept. add, "salt." Villalpand also places *wine* on the table. B. iv. 57.—*Memorial* for the Lord to bless his people, and for them to make their oblations to him as to the living God, from whom all blessings are derived. H.—The incense was burnt instead of the bread, when fresh loaves were placed there. C.

VER. 8. *Of the, &c.* The Israelites gave a sufficient maintenance to the ministers of religion, out of which these provided the loaves; as S. Jerom testifies, Mal. i.

VER. 10. *Egyptian.* Many of these came out along with the Hebrews. Exod. xii. 38.

VER. 11. *The Name.* Some Latin copies add, "of God;" but the best omit it, with the Heb. &c. This is, however, the meaning. C.—The son of Salumith being in a rage, cursed that sacred name (ver. 15); and, as he perhaps had attempted to vent his fury upon whatever came in his way, God here reiterates the laws against murder, &c., ver. 17. C.

VER. 14. *Head.* To testify, that if they witness falsehood, they are willing to suffer the like punishment; and to beg that God would accept this victim, and not afflict all his people. T.

15 And thou shalt speak to the children of Israel The man that curseth his God, shall bear his sin.

16 And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

17 ^bHe that striketh and killeth a man, dying let him die.

18 He that killeth a beast, shall make it good, that is to say, shall give beast for beast.

19 He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

20 ^cBreach for breach, eye for eye, tooth for tooth shall he restore. What blemish he gave, the like shall he be compelled to suffer.

21 He that striketh a beast, shall render another. He that striketh a man, shall be punished.

22 Let there be equal judgment among you, whether he be a stranger or a native that offends: because I am the Lord your God.

23 And Moses spoke to the children of Israel: and they brought forth him that had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

The law of the seventh and of the fiftieth year of jubilee.

AND the Lord spoke to Moses^d in Mount Sinai, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath to the Lord.

3 ^eSix years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof:

4 But in the seventh year there shall be a sabbath to the land, of the resting of the Lord: thou shalt not sow thy field, nor prune thy vineyard.

5 What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes of

Matt. v. 38.—^d A. M. 2514.—^e Exod. xxiii. 10.

VER. 19. *Blemish.* Heb. *mum*, denotes any thing by which the body is disfigured or hurt. M.

VER. 20. *Breach*, or fracture: if he break a bone, the like detriment shall he receive.

VER. 21. *Striketh*, so as to kill or render useless, *percusserit*, (H.) ver. 18.—*Punished.* Sept. "slain." They omit the first part of this verse.

VER. 22. *Stranger.* The Jews improperly restrain this law to those nations only which have embraced their religion. God requires that the judges shall not show more favour to their countrymen than to others who may dwell among them. C.

CHAP. XXV. VER. 2. *The rest (sabbathises sabbatum).* The land was to enjoy the benefit of rest every seventh year, to remind God's people that he had created the world, and that he still retained dominion over it, (S. Aug. q. 91, 92,) requiring the spontaneous fruits of that year as a tribute, part of which he gave to the poor. In the mean time, all creatures rested from their labours, and the people were taught to have an entire confidence in Providence. C.—This law was given in the desert of *Sinai*, in the month of Nisan, the second year after the exit: but it did not begin to be in force till the Hebrews entered into the land of Chanaan. H.

VER. 5. *Reap* entirely, but only take a part, ver. 6.—*First-fruits.* None shall be this year presented to the Lord. Heb. has the word *Nozir*, "Nazareat," alluding to the custom of those who, out of devotion, let their hair grow; as here only the spontaneous fruits of the unpruned vine were to be eaten; they were *separated*, as the word also means, or "sanctified," (Sept.) being abandoned indifferently for the use of any one that pleased to eat of them, and no longer fenced in by the proprietor, (C.) though he might take the *first*, or choicest fruit, for his own use. (M) or at least he might take his share like the rest. T.

the first-fruits as a vintage : for it is a year of rest to the land :

6 But they shall be unto you for meat, to thee and to thy man-servant, to thy maid-servant and thy hireling, and to the strangers that sojourn with thee :

7 All things that grow shall be meat to thy beasts and to thy cattle.

8 Thou shalt also number to thee seven weeks of years, that is to say, seven times seven, which together make forty-nine years :

9 And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land :

10 And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land : for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family :

11 Because it is the jubilee and the fiftieth year. You shall not sow nor reap the things that grow in the field of their own accord, neither shall you gather the first-fruits of the vines,

12 Because of the sanctification of the jubilee : but as they grow you shall presently eat them.

13 In the year of the jubilee all shall return to their possessions.

14 When thou shalt sell any thing to thy neighbour, or shalt buy of him, grieve not thy brother : but thou shalt buy of him according to the number of years from the jubilee,

15 And he shall sell to thee according to the computation of the fruits.

16 The more years remain after the jubilee, the more shall the price increase : and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

17 Do not afflict your countrymen, but let every one fear his God : because I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them : that you may dwell in the land without any fear,

19 And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion.

20 But if you say : What shall we eat the seventh year, if we sow not, nor gather our fruits ?

21 I will give you my blessing the sixth year, and I shall yield the fruits of three years :

22 And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year : till new grow up, you shall eat the old store.

23 The land also shall not be sold for ever : because it is mine, and you are strangers and sojourners with me.

24 For which cause all the country of your possession shall be under the condition of redemption.

25 If thy brother, being impoverished, sell his little possession, and his kinsman will, he may redeem what he had sold.

26 But if he have no kinsman, and he himself can find the price to redeem it :

27 The value of the fruits shall be counted from that time when he sold it : and the overplus he shall restore to the buyer, and so shall receive his possession again.

28 But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

29 He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired :

30 If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields : if it be not redeemed before, in the jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed :

33 If they be not redeemed, in the jubilee they shall all return to the owners, because the houses of the cities of the Levites are for their possessions among the children of Israel.

VER. 7. *Cattle.* This last term in Heb., Sept., &c., means "wild beasts," which must also live. At this period of the seventh year debts were to be remitted, the law read, &c., Exod. xxi. 2; Deut. xv. 2, and xxxi. 10. But in the jubilee year, even those Hebrew slaves whose ears had been pierced, and those who had sold their land, regained their liberty and possessions. C.—Their children and wives, according to Josephus, went out with them, ver. 41. Houses and suburbs for gardens, &c. might be sold for ever, if they were not redeemed the first year, excepting those of the Levites, ver. 34. T.

VER. 8. *Years.* It is dubious whether the 49th or the 50th year was appointed for the jubilee. The former year is fixed upon by many able chronologers, who remark, that if two years of rest had occurred together, it would have been a serious inconvenience ; but others decide for the 50th year, ver. 10. Philo, Joseph. iii. 10. S. Aug. q. 92. Salien, &c. C.—On the feast of expiation of the 49th year they promulgated the following to be the year of jubilee. M.—Usher places the first A. M. 2609, 49 years after the partition of the land by Josue in 2560 : Salien dates 50 years from the entrance (ver. 2) of the Hebrews into Chanaan, A. M. 2583, six years sooner ; and places the first jubilee 2633, immediately after the sabbatic year, which fell in the 32nd year of Othoniel. He supposes that both were proclaimed at the same time, on the 1st of Tisri, *Ros Haassana*, "the head of the year ;" though the heralds went about the country only on the 10th. The writers both of the Synagogue and of the Church generally adopt the 50th for the year of jubilee ; and the pretended inconvenience of two years' rest is nugatory, since God promised a three years' crop, ver. 21. H.

VER. 10. *Remission* ; that is, a general release and discharge from debts and bondage, and a reinstating of every man in his former possessions. Ch.—*Jubilee* : Heb. *jubol* means "liberty" (Joseph.) ; "re-establishment" (Philo) ; C.—"deliverance" (Abenezra). Cunaus (Rep. i. 6) observes, that the jubilee was discontinued after the captivity, though the sabbatic year was still kept. C.—In

the Christian dispensation, the jubilee denotes a time of indulgence, in consequence of the power left by Jesus Christ. Matt. xvi. 19 ; 2 Cor. ii. 10. The first was given by Boniface VIII. in 1300 ; and others were granted every century, till Clement VI. reduced the space to 50 years, 1342. Gregory XI. would have them dispensed to the faithful every 33 years, and Paul XI. every 25th, that more might partake of so great a benefit. This has been done since his time, and the Popes often grant them when the Church is in great danger, and also in the year when they are consecrated. C.—They are designed to promote the fervour of piety, and the remission of the punishment due to sin. H.

VER. 14. *Grieve.* Heb. "deceive not." S. Chrysostom observes, that to engage another to sell us any thing for what we know is beneath its value, is theft. Grot. Jur. ii. 12.

VER. 21. *Three years.* After the harvest of the sixth year was gotten in, the land rested from September to September, the beginning of the 8th year, when it was tilled again. Nothing would be ripe till about March ; yet the harvest of the 6th year would suffice to furnish food till that time, or even for a year longer, as it would be requisite, when the year of jubilee succeeded that of rest, ver. 8. H.

VER. 23. *For ever.* Sam. version, "absolutely." The only exception to this law is, when a person makes a vow to give some land to the Lord, and will not redeem it. Chap. xxvii. 20. In that case God re-enters upon his property, and it belongs to his priests. C.

VER. 27. *Fruits.* An estimation shall be made of what the buyer would probably have gotten for the fruits of the land till the year of jubilee, and that sum shall be given to him (C.) ; or what benefit he has already derived from the land shall be computed. H.

VER. 33. *Owners.* The Levites had no other possessions, but these cities and 2000 cubits of land round them. The priests might buy of one another. Jer. xxi. 7

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

36 Take not usury of him, nor more than thou gavest: fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits.

38 I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bond-servants:

40 But he shall be as a hireling, and a sojourner. he shall work with thee until the year of the jubilee,

41 And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers.

42 For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bond-men:

43 Afflict him not by might, but fear thy God.

44 Let your bond-men, and your bond-women, be of the nations that are round about you.

45 And of the strangers that sojourn among you, or that were born of them in your land, these you shall have for servants:

46 And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren, the children of Israel, by might.

47 If the hand of a stranger, or a sojourner, grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:

48 After the sale he may be redeemed. He that will of his brethren shall redeem him:

49 Either his uncle, or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself.

50 Counting only the years from the time of his selling unto the year of the jubilee: and counting the money, that he was sold for, according to the number of the years and the reckoning of a hired servant.

51 If there be many years that remain until the jubilee, according to them shall he also repay the price.

a A. M. 2514.—b Exod. xx. 4; Deut. v. 8;

VER. 40. *Hireling*, who has engaged to work for a term of years, either of six, or at most 49. After the year of the jubilee he might enter into fresh engagements with his late master. H.—The Hebrews have always hated slavery. *We have never been slaves to any*, John viii. 33. They were not allowed to part with their liberty, except from absolute distress (Maimonides); and then they do not submit to what they call *intrinsic* slavery.

VER. 41. *Children*. His wife and children were not made slaves with him.

VER. 45. *Servants*, or slaves, whom you may treat with greater severity than the Hebrews, and keep for ever, even though they may have embraced the true faith. But still you must remember that they are your brethren.

VER. 49. *Himself*. He might have saved up something by greater industry. The Athenians allowed their slaves the same privilege. C.

VER. 53. *Wages*. Heb. "as a yearly hired servant shall he be with him." What was customarily given to a hired servant for a certain number of years, might be a rule to judge how much was to be paid for redemption. H.

CHAP. XXVI. VER. 1. *To adore it*. This explains the prohibition of making *graven things*, &c. The Protestants translate as usual, "Ye shall make you no idols, nor graven image, neither rear ye up a standing image, neither shall ye set up any image of stone in your land to bow down unto it." They seem terribly afraid of images, as if they were all idols. See Exod. xx. 4. H.—*Pillars*.

52 If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer of what remaineth of the years,

53 His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

CHAP. XXVI.

God's promises to them that keep his commandments. And the many punishments with which he threatens transgressors.

I AM the Lord^a your God: ^byou shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it: for I am the Lord your God.

2 Keep my sabbaths, and reverence my sanctuary: I am the Lord.

3 If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons,

4 And the ground shall bring forth its increase, and the trees shall be filled with fruit.

5 The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and you shall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies, and they shall fall before you.

8 Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword.

9 I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

10 You shall eat the oldest of the old store, and, new coming on, you shall cast away the old.

11 I will set my tabernacle in the midst of you, and my soul shall not cast you off.

12 "I will walk among you, and will be your God, and you shall be my people."

Psal. xvi. 7.—d Deut. xxviii. 1.—d 2 Cor. vi. 16.

Heb. *motsbe*, "statue, or monument." Such were erected by Jacob, Josue, and even by Moses himself, without any offence or danger of idolatry. Gen. xxviii. 18; Jos. iv. 4; Exod. xxiv. 4. Apuleius (Flor.) makes mention, among other species of superstition, "of a stone anointed, and of an altar crowned with flowers."—The *stone*, which is here condemned, is one set up "for adoration." Onkelos.—Heb. "a stone of sight," placed on some eminence, or on the high roads. C.

VER. 3. *Due seasons*. Before harvest, in spring; and after that in autumn, when they sow their wheat and barley in Palestine. C.

VER. 5. *Time*. So great shall be the abundance, that you will scarcely have time to get all the work done before you will be called off to something else. H.—These promises would be so much the more agreeable to them, as in Egypt they had been forced to keep in their houses two or three months together, on account of the overflowing of the Nile. In that country, as well as in Greece and Palestine, people sow both wheat and barley about October; while in other countries the latter is sown in spring. The harvest is ready in about six months, and that of wheat in seven. Plin. xviii. 18. Hesiod. ep. 2. C.

VER. 10. *Old*; being unable to consume all. M.—Heb. "ye shall eat old store, and bring forth the old because of the new." Sept. "you shall eat the old of old, and you shall bring out the old from the face of the new." H.

13 I *am* the Lord your God: who have brought you out of the land of the Egyptians, that you should not serve them, and who have broken the chains of your necks, that you might go upright.

14 *But if you will not hear me, nor do all my commandments,

15 If you despise my laws, and contemn my judgments, so as not to do those things which are appointed by me, and to make void my covenant:

16 I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you, you shall flee when no man pursueth you.

18 But if you will not yet for all this obey me, I will chastise you seven times more for your sins,

19 And I will break the pride of your stubbornness, and I will make to you the heaven above as iron, and the earth as brass:

20 Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins:

22 And I will send in upon you the beasts of the field, to destroy you, and your cattle, and make you few in number, and that your highways may be desolate.

23 And if even so you will not amend, but will walk contrary to me:

24 I also will walk contrary to you, and will strike you seven times for your sins.

25 And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies.

26 After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled.

* Deut. xxviii. 15; Mal. ii. 2.

VER. 13. *Upright*; and be no longer bowed down with a heavy yoke, like oxen. "I have broken the locks of your prison, and have set you at liberty." Arab. C.

VER. 16. *Heat*. Heb. *Kodeth*, is rendered "scab and jaundice," by the Sept.; and by others "a dangerous wind," like that which causes so many diseases in Egypt. The precise meaning of some terms in this verse is not well known.

VER. 19. *As brass* (*æneam*). "Brazen," without moisture, and barren. Onkelos.

VER. 22. *Desolate*, none being left to frequent them; or the few who remain shall keep within doors, lest the wild beasts should meet and devour them. Isa. xxxiii. 8.

VER. 29. *Daughters*. To such extremities were the Jews reduced, at the sieges of Samaria and Jerusalem. 4 Kings vi. 28; Lament. iv. 10. Josep. Bel. vii. 8.

VER. 30. *Places*. The temple of Solomon was built on Mount Moria or Sion. The Persians sacrificed upon the mountains, and the Romans and Athenians built their most magnificent temples on the highest parts of their respective cities.—*Idols*. Heb. *emnim*, denotes the chariots dedicated to the sun (4 Kings xxiii. 11); or the *pyreia*, or enclosures for the sacred fire, in honour of the god Homanus, (Strab. 15,) whose name is probably derived from this Hebrew word, (C.) as well as Hammon, a title of Jupiter. M.

VER. 34. *Desolation*. It shall be uncultivated; and though you would not

27 But if you will not for all this hearken to me, but will walk against me:

28 I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins,

29 So that you shall eat the flesh of your sons and of your daughters.

30 I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you,

31 Insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours.

32 And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

33 And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed:

34 Then shall the land enjoy her sabbaths all the days of her desolation: when you shall be

35 In the enemies' land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt therein.

36 And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall flee as it were from the sword: they shall fall, when no man pursueth them,

37 And they shall every one fall upon their brethren, as fleeing from wars, none of you shall dare to resist your enemies.

38 You shall perish among the Gentiles, and an enemy's land shall consume you.

39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own:

40 Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

41 Therefore I also will walk against them, and bring them into the enemies' land, until their uncircumcised mind be ashamed: then shall they pray for their sins.

42 And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land:

comply with my injunctions to let it rest one year out of seven, it shall now remain desolate for many years together. H.—Theodoret (q. 37) says for 70 years; the number of sabbatic years, from the reign of Saul till the captivity of Babylon, during the space of 490 years. This verse seems evidently to allude to those days of distress. C. 2 Par. xxxvi. 21.—But we can hardly suppose that none of the sabbatic years should have been duly observed during the reigns of David, Solomon, &c. H.—Instead of *enjoy*, Heb. may be "shall expiate her sabbaths," or the neglect of them. The same term, *thortse*, is used, (ver. 41, 43,) and the Vulg. generally renders it *agreeable*, speaking of sacrifices. Chap. i. 4; xxii. 20. C.

VER. 35. *Your sabbaths*, holidays and years of rest, and of jubilee. The earth is represented as entering into the views of God, and rejoicing at his judgments. H.

VER. 37. *Brethren*, in their flight; while each one is endeavouring to save himself. The Rabbin say they shall be punished for the sins of their brethren, if they have not endeavoured to prevent them.

VER. 41. *Mind*. Heb. "heart," wicked, rebellious, and unclean. M.—*Pray for*. Heb. and Syr. "please themselves in," &c. They shall see what advantage they have derived from their sins. C.—Then they shall enter into themselves, like the prodigal son. H.

VER. 42. *Jacob* is placed first, because he was the father of no other nation as Abraham and Isaac were. W.

43 Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

44 And yet for all that when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them that they should be quite consumed, and I should make void my covenant with them. For I am the Lord their God.

45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I am the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel, in Mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of vows and tithes.

AND the Lord spoke to Moses,* saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

3 If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year, for a male shall be given five sicles: for a female three.

7 A man that is sixty years old, or upwards, shall give fifteen sicles: a woman ten.

8 If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

9 But a beast, that may be sacrificed to the Lord, if any one shall vow, shall be holy,

10 And cannot be changed, that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

11 An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall be brought before the priest:

12 Who judging whether it be good or bad, shall set the price:

13 Which if he that offereth it will give, he shall add above the estimation, the fifth part.

14 If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad, and it shall be sold according to the price which he shall appoint.

15 But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above, and shall have the house.

16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sicles of silver.

17 If he vow his field immediately from the year of jubilee that is beginning, as much as it may be worth, at so much it shall be rated.

18 But if some time after: the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.

19 And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

20 And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more;

21 For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated pertaineth to the right of the priests.

22 If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord,

23 The priest shall reckon the price according to the number of years, unto the jubilee: and he that had vowed, shall give that to the Lord.

24 But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

25 All estimation shall be made according to the sicle of the sanctuary. ^bA sicle hath twenty obols.

26 The first-born, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's.

* A. M. 2514.

^b Exod. xxx. 13; Num. iii. 47; Ezech. xlv. 12.

VER. 45. *Moses.* What has been hitherto recorded, was mostly prescribed by God at Mount Sinai, as some of the following laws were also. C.—It would seem as if this were the conclusion of Leviticus. We must remember, however, that these divisions were not introduced by Moses, as he wrote his five books without any interruption, like one verse. So S. John seems to conclude his Gospel, (chap. xx. 31,) though he afterwards adds another chapter. H.

CHAP. XXVII. VER. 2. *Estimation.* Heb. is obscure. "Whoever has separated, or made a singular vow; the souls to the Lord according to thy estimation." C.—Sept. "shall vow as it were the price of a soul to the Lord." H.—The person or the beast shall belong to the Lord; but if it be redeemed, the priests shall fix a price, according to the following regulations. Whatever was vowed must be subject to these rules, or it shall remain for the service of the altar. The priests may sell it, if it be an impure animal. Those which were fit for sacrifice were to be immolated, ver. 9, &c. No change of them was allowed, lest a worse should ever be substituted for a better (C.); and because God is better pleased with things that are offered to him by vow. W.

VER. 5. *Fifth.* The parents might make a vow of their children. M.

VER. 13. *That offereth it.* This addition of the Vulgate shows, that if any other purchased the animal, he would not have to give a fifth part more than the value. C.

VER. 15. *House.* The Rabbin say this fifth part went towards repairing the

temple. We may suppose it was laid on to indemnify the priests for the loss which they sustained by selling a house, or a field, (ver. 16,) to the former owner; since if any other had purchased them, the priests would have been able to sell them again at the return of every jubilee. Tostat. C.

VER. 16. *Possession,* or inheritance. If he had only purchased the field, he could not, by his vow, transfer the property of it to the priests beyond the year of jubilee, ver. 22.—*Seed,* not of the produce, which is uncertain. The goodness of the soil must also be considered.—*Silver:* which rent must be paid every year, except on those of *rest*, when the earth was not cultivated. C.

VER. 21. *Consecrated.* Heb. "a field of anathema," devoted and separated from common uses for ever to the Lord. H.—*Priests.* They were bound to sell it from one jubilee to another to some of the same tribe to which the person, who vowed it, had belonged. M.—In the new law, religious people often consecrate themselves and their effects to the service of God; and it would be a sacrilege to alienate them from such pious uses to any thing profane. They are *anathema*, a deposit or offering to the Lord; while those who violate them, are *anathema*, accursed. H. T.

VER. 25. *Obols.* Heb. "geras," which were worth 1d.—2687; so that a sicle amounts to 2s. 3d.—375. Arbuthnot.

VER. 26. *First-born.* Sept. add "of beasts." Men, though belonging to the Lord on that title already, (Exod. xiii. 2,) might still be more particularly

27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another, for how much soever it was estimated by thee.

28 Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold, neither may it be redeemed. Whatsoever is once consecrated, shall be holy of holies to the Lord.

29 And any consecration that is offered by man, shall not be redeemed, but dying shall die.

30 All tithes of the land, whether of corn, or of

* Jos. vi. 17, and 25.

consecrated to him by vow, as Samuel was. C.—A vow must be concerning some greater good to which we are not otherwise bound. Such vows are agreeable to God, and can never be broken without sin. See Gen. xxxi. 13; 1 Tim. v. 12. W.

VER. 27. *Unclean*, either on account of some blemish, or because it is of those species which cannot be sacrificed; such as the horse, camel, &c., which might nevertheless be vowed to the Lord, and sold for the benefit of his priests.—*By thee*. Moses and the succeeding priests. Many MSS. read, with the Sept. and Chal., “by him,” leaving the matter to the person’s conscience; but the printed Hebrew and Vulgate agree. C.

VER. 28. *Devoted*. Heb. “anathema,” different from the other vows. In this case all that had life was slain, (or consecrated to God, H.) houses were demolished, the land belonged to the priests for ever, so that they could only let it out to laymen for a certain rent. Moses thus devoted the Amalecites to destruction (Exod. xvii. 14); and Saul had orders to put in execution what he had denounced, 1 Kings xv. It is doubtful whether people could thus devote their children and slaves. Most authors suppose that it was necessary that God or the nation at large should pronounce such a sentence, as was done with respect to Achan. Jos. viii. See Num. xxi. 2; Judg. xi. 31. C.

VER. 30. *Tithes*. Abraham and Jacob paid tithes, out of devotion. Gen. xiv., and xxviii. 22. Moses first made a law on this subject, which began to be in force when the Hebrews had obtained quiet possession of Chanaan. The people

the fruits of trees, are the Lord’s, and are sanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd’s rod, every tenth that cometh shall be sanctified to the Lord.

33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

34 These are the precepts which the Lord commanded Moses, for the children of Israel, in Mount Sinai.

paid them more exactly when they were determined to keep God’s law, and had pious princes at their head. 2 Par. xxxi. 5. At other times they were very negligent. Mal. iii. 10. This forced Esdras to appoint inspectors, *Namnim*, to collect them. The Pharisees affected a degree of exactitude in this respect, (Luke xi. 42; Matt. xxiii. 23,) paying what some Jews do not suppose to be necessary, though our Saviour says it was. Since the destruction of the temple the Jews pay none. The first-fruits and tithes of wheat, barley, figs, raisins, olives, pomegranates, and dates, were required, though it be not certain what quantity of the first-fruits was given; some say between the fortieth and the sixtieth part of the produce. Wine and wool were also to be offered. C.

VER. 32. *Rod*; on which was some red colouring, to mark the tenth animal as it passed through a narrow gate. If it was proper for sacrifice, its blood was poured out around the altar, and its flesh was returned to the giver. If it could not be offered in sacrifice, it was slain. The priest received none of the victim, no more than of the paschal lamb. Outram, sac. i. 11. But a feast was made of flesh for the person’s friends, and he gave a portion to the poor and to the Levites.—*The Lord*, as a sacrifice of thanksgiving, in which the greatest part of the victim is consumed by the person who offers it. The priests have but a small share. Chap. iii. C.

VER. 34. *Sinai*. The laws specified in the ten first chapters of the following book, were given here also. H.

THE BOOK OF NUMBERS.

This fourth Book of Moses is called NUMBERS, because it begins with the numbering of the people. The Hebrews, from its first words, call it *VAIEDABBER*. It contains the transactions of the Israelites, from the second month of the second year after their going out of Egypt, until the beginning of the eleventh month of the fortieth year; that is, a history almost of thirty-nine years. Ch.—In the nine first chapters various orders of people are described, and several laws are given or repeated. From the tenth to the thirty-third, the marches and history of God’s people are related (H.); from the twentieth of the second month, in the second year after their departure out of Egypt, till the eleventh month of the fortieth year, and the last of Moses; so that this Book contains the transactions of almost thirty-nine years (T.); whereas, the Book of Leviticus specified only some of the laws and occurrences of one month. Here we behold what opposition Moses experienced from Aaron and his sister, from Core, and from all the people; and yet God protected him, in the midst of all dangers, and confounded not only their attempts, but those also of Balaam, and of all his external foes. H.—Moses conquers the Madianites, and divides the conquered country between the tribes of Ruben, Gad, and half of the tribe of Manasses. In the three last chapters he describes the land of Chanaan, orders all the inhabitants to be exterminated, assigns cities for the Levites, and for refuge; and forbids such marriages as might cause any confusion in the distribution of the lands belonging to each tribe. Moses composed this part of the Pentateuch, as well as that of Deuteronomy, a little while before his death, out of the memoirs which he had carefully preserved. C.—According to Usher, the people were numbered this second time, A. M. 2514, chap. i.; after which they leave the desert of Sinai, (chap. x. 11,) go to Cades-barne, and return thither again 2552. Soon after this, Mary and Aaron die; Moses lifts up the brazen serpent; and the Hebrews take possession of part of the promised land (2559) on the eastern banks of the Jordan. That on the western side, flowing with milk and honey, was conquered by Josue in the following years. H.

CHAPTER I.

The children of Israel are numbered: the Levites are designed to serve the tabernacle.

AND the Lord spoke to Moses* in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

* A. M. 2514, A. C. 1490.

CHAP. I. VER. 1. *First day of the second month*, called after the captivity, war, which partly corresponds with our April. These injunctions were given from the tabernacle, (C.) in the desert, the twelfth station, (H.) at the foot of Mount Sinai.

VER. 2. *Houses*. The families consisted of the immediate descendants of the

2 Take the sum of all the congregation of the children of Israel, by their families, and houses, and the names of every one, as many as are of the male sex,

3 From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

Exod. xxx. 12.

twelve patriarchs; the houses were subdivisions of these.—*Sex*, between twenty and sixty years of age. Moses numbered the people *once* before, (Exod. xxx. 2,) and found exactly the same number of warriors, the dead being replaced by others, during the space of seven months. C.

VER. 3. *Arms (fortium)*. “Strong or brave.” The Psalmist (civ. 37) says,

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,

5 Whose names are these: of Ruben, Elisur the son of Seducur.

6 Of Simeon, Salamiel the son of Surisaddai.

7 Of Juda, Nahasson the son of Aminadab.

8 Of Issachar, Nathanael the son of Suar.

9 Of Zabulon, Eliab the son of Helon.

10 And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur.

11 Of Benjamin, Abidan the son of Gedeon.

12 Of Dan, Ahiezer the son of Ammisaddai.

13 Of Aser, Phegiel the son of Ochran.

14 Of Gad, Eliasaph the son of Duel.

15 Of Nephtali, Ahira the son of Enan.

16 These *are* the most noble princes of the multitude, by their tribes and kindreds, and the chiefs of the army of Israel:

17 Whom Moses and Aaron took with all the multitude of the common people:

18 And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,

19 As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

20 Of Ruben the eldest son of Israel, by their generations and families, and houses, and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

21 Were forty-six thousand five hundred.

22 Of the sons of Simeon by their generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

23 Fifty-nine thousand three hundred.

24 Of the sons of Gad, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

25 Forty-five thousand six hundred and fifty.

26 Of the sons of Juda, by their generations and families, and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

27 Were reckoned up seventy-four thousand six hundred.

28 Of the sons of Issachar, by their generations and families, and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

29 Were reckoned up fifty-four thousand four hundred.

30 Of the sons of Zabulon, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

31 Fifty-seven thousand four hundred.

32 Of the sons of Joseph, namely of the sons of Ephraim, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

33 Forty thousand five hundred.

34 Moreover of the sons of Manasses, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

35 Thirty-two thousand two hundred.

36 Of the sons of Benjamin, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

37 Thirty-five thousand four hundred.

38 Of the sons of Dan, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

39 Sixty-two thousand seven hundred.

40 Of the sons of Aser, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

41 Forty-one thousand five hundred.

42 Of the sons of Nephtali, by their generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

43 Fifty-three thousand four hundred.

44 These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.

45 And the whole number of the children of Israel, by their houses and families, from twenty years old and upward, that were able to go to war,

46 Were six hundred and three thousand five hundred and fifty men.

47 But the Levites in the tribes of their families were not numbered with them.

48 And the Lord spoke to Moses, saying:

49 Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:

50 But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.

there was not one feeble. M.—*Troops.* Heb. "army." Sept. "force." Their officers shall be at their head, and shall assist you in the work.

VER. 4. *Princes*; the first-born, or most ancient, (Lyran,) the lineal descendants of the patriarchs (Jansen); or, in fine, such as were chosen for their merit, as all were equally noble; and hence Nahasson, prince of Juda, is mentioned, though he was not a descendant of the eldest son of Juda, but of Phares; and those who were at the head of those who were numbered a little before the death of Moses.

were not the descendants of these. Chap. xxvi. 64. In effect, we find that Moses chose for his council *able men out of all Israel*, Exod. xviii. 25. Bonfrere. C.

VER. 16. *Army.* Heb. "of a thousand." The Vulg. commonly styles them *tribunes*. They were "people of name in the assembly," as the Heb. indicates. C.

VER. 20. *Juda.* This tribe was the most numerous. But it is not here placed first, because the order of birth in Lia's children is observed. H.

VER. 47. *Levites.* As they attended the tabernacle, like God's peculiar

51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it shall be slain.

52 And the children of Israel shall camp every man by his troops, and bands, and army.

53 But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall keep watch, and guard the tabernacle of the testimony.

54 And the children of Israel did according to all things which the Lord had commanded Moses.

CHAP. II.

The order of the tribes in their camp.

AND the Lord spoke^a to Moses and Aaron, saying:
2 All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.

3 On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons shall be Nahasson, the son of Aminadab.

4 And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

5 Next unto him, they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

6 And the whole number of his fighting men were fifty-four thousand four hundred.

7 In the tribe of Zabulon, the prince was Eliab, the son of Helon.

8 And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they, by their troops, shall march first.

10 In the camp of the sons of Ruben, on the south side, the prince shall be Elisur, the son of Sedeur:

11 And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred.

12 Beside him camped they of the tribe of Simeon: whose prince was Salamiel, the son of Surisaddai.

13 And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred.

14 In the tribe of Gad, the prince was Eliasaph, the son of Duel.

15 And the whole army of his fighting men, that were

numbered, were forty-five thousand six hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

17 And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.

18 On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama, the son of Ammiud.

19 The whole army of his fighting men that were numbered, were forty thousand five hundred.

20 And with them the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

21 And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

22 In the tribe of the sons of Benjamin, the prince was Abidan, the son of Gedeon.

23 And the whole army of his fighting men, that were reckoned up, were thirty-five thousand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight thousand one hundred, by their troops: they shall march in the third place.

25 On the north side camped the sons of Dan: whose prince was Ahiezar, the son of Ammisaddai.

26 The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

27 Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel, the son of Ochran.

28 The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

29 Of the tribe of the sons of Nephtali, the prince of Ahira, the son of Enan.

30 The whole army of his fighting men were fifty-three thousand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

32 This is the number of the children of Israel, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty.

33 And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.

^a A. M. 2514, A. C. 1490.

servants, and were not obliged to go forth to battle, it was not necessary to number them with the rest. C.

VER. 52. *Army.* Heb. "they shall have their respective camp, and follow their own standard, with their army." They were drawn up in four large bodies. Chap. ii. 2, &c. C.—The first contained 151,450, the second 186,400, the third 108,100, and the fourth 157,600, under Ruben, Juda, Ephraim, and Dan.

CHAP. II. VER. 2. *By, &c.* Heb. "by his own standard, in the ensigns of their father's house, far off, about," &c. Perhaps a general standard, belonging to the chief tribe, was set up for each of the four great bodies; while the two inferior tribes had their peculiar ensign, as well as the different companies. It is supposed that these standards were distinguished either by their colour, or by the representation of some animals. Jonathan says each of the great standards, made of silk, were of three colours, similar to those precious stones on which the names of the patriarchs were engraven on the rational; and also exhibited the figure or emblem of the principal tribe, with some text of Scripture, and the names of the three tribes. Thus the tribe of Juda, with those of Issachar and Zabulon, occupying the space of 4000 paces, had a lion's whelp on their standard, with this inscription, *Let God arise, and his enemies be put to flight*; Juda, Issachar,

Zabulon. The tribes of Ruben, Simeon, and Gad, bore the figure of a stag, *Hear, O Israel, the Lord thy God is one God.* The standard of Ephraim, Manasses, and Benjamin, had a child embroidered, *The cloud also of the Lord was over them by day, when they marched.* Some give to the tribes of Dan, Aser, and Nephtali, the figure of a basilisk; others, that of an eagle; with these words, *Return, O Lord, and dwell with thy glory in the midst of the host of Israel.* See chap. x. 34—36; Deut. vi. 4. Some imagine that the standard of Juda was green, with a lion's whelp embroidered upon it; Ruben's, red, with the head of a man. That of Ephraim, yellowish, the colour of the chrysolite, and represented an ox, or a calf's head. The standard of Dan had a mixture of white and red, like the jasper, with an eagle grasping a serpent in its talons; all in allusion to various passages of Scripture, and to the cherubim of Ezechiel. We cannot, however, vouch for the accuracy of these Rabbinical accounts.—*Covenant*, at the distance of 2000 cubits, as at the passage of the Jordan. Jos. iii. 4. The tabernacle in the middle formed the camp of the Lord, the Levites were round it; the third camp was for the army, (C.) occupying a large square. The nearest soldiers were a mile distant from the centre.

VER. 23. *Five*, is omitted in the Samaritan copy.

34 And the children of Israel did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

CHAP. III.

The Levites are numbered, and their offices distinguished. They are taken in the place of the first-born of the children of Israel.

THESE are the generations of Aaron and Moses, in the day that the Lord spoke to Moses in Mount Sinai.

2 And these the names of the sons of Aaron: his first-born Nadab, then Abiu, and Eleazar, and Ithamar.

3 These the names of the sons of Aaron, the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4 Now Nadab and Abiu died without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office, in the presence of Aaron, their father.

5 And the Lord spoke to Moses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest, to minister to him, and let them watch,

7 And observe whatsoever appertaineth to the service of the multitude, before the tabernacle of the testimony,

8 And let them keep the vessels of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

11 And the Lord spoke to Moses, saying:

12 I have taken the Levites from the children of Israel, for every first-born that openeth the womb among the children of Israel, and the Levites shall be mine.

13 For every first-born is mine: since I struck the first-born in the land of Egypt: I have sanctified to myself whatsoever is first-born in Israel, both of man and beast, they are mine: I am the Lord.

14 And the Lord spoke to Moses in the desert of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moses numbered them as the Lord had commanded, 17 And there were found sons of Lev by their names, Gerson and Caath, and Merari.

18 The sons of Gerson: Lebni and Semei.

19 The sons of Caath: Amram and Jesaar, Hebron and Oziel:

20 The sons of Merari: Moholi and Musi.

21 Of Gerson were two families, the Lebrites, and the Semeites:

22 Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred

23 These shall pitch behind the tabernacle on the west

24 Under their prince Eliasaph, the son of Lael.

25 And their charge shall be in the tabernacle of the covenant:

26 The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath, come the families of the Amramites and Jesaarites, and Hebronites and Ozielites. These are the families of the Caathites, reckoned up by their names:

28 All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

29 And shall camp on the south side.

30 And their prince shall be Elisaphan, the son of Oziel:

31 And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

33 And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

34 All of the male kind from one month and upward, six thousand two hundred.

35 Their prince Suriel, the son of Abihaiel: they shall camp on the north side.

^a Exod. vi. 23.—^b Lev. x. 1, and 2; 1 Par. xxiv. 2.

^c Exod. xlii. 2; Infra, viii. 16.—^d Exod. vi. 16.

CHAP. III. VER. 1. *Generations*; descendants of Aaron, whose names are specified; and of Moses, whose children are left unnoticed among the rest of the Levites, ver. 27. This enhances the merit of the Jewish legislator, and shows his modesty and disinterestedness. H.

VER. 4. *Presence*; or as it is expressed, (1 Par. xxiv. 19,) *under the hand of Aaron*, by his direction, and in quality of his assistant, (C.) while he lived. Eleazar succeeded him in the high priesthood (Jos. xxiv. 33); and his children possessed that dignity till the posterity of Ithamar came in under Heli. Chap. xxv. 13. H.

VER. 10. *To whom*. Sam. and Sept. "to me." They must serve God in the persons of his priests. They are called a *gift*, people bestowed, as the *Nathims*, to serve in the meanest functions; and hence the Nathineans take their name.—*Over*. Heb. "they shall retain," &c. They shall permit no stranger to interfere. Cuneus (Rep. ii. 11) observes, that if a Levite undertook to do the office allotted to another he was to be slain, after sentence had been passed by the judge. C.

VER. 12. *Mine*. God claimed the first-born, on account of having spared them, Exod. xii. 23. He requires that all the males shall be redeemed, except

those of the tribe of Levi, whom he claims as his peculiar portion, as the price of the redemption of those who were living in Egypt, when the destroying angel passed by. God seems to have revealed to Moses the destination of Aaron's family long before they were appointed to exercise the functions of the priesthood. Exod. xix. 22, 24; xxiv. 1. C.

VER. 17. *Names*. These had been long ago dead. M.

VER. 22. *Five hundred*, expressed by the letter c, has, according to Kennicot been put for 200, which the Hebrews denote by a similar letter, r. See 2 King xxiii. 8, and 1 Par. xi. 11, for other mistakes. H.

VER. 26. *Thereof*. The Gersonites had the care of the veils round the court, and of the cords and gates. The priests guarded the tabernacle, ver. 32. The sons of Caath carried the altars, (ver. 31,) and the Merarites took care of the cords, which were attached to the pillars of the court, ver. 37. C.—*Whatsoever*, in the Vulg., must only be referred to the curtains.

VER. 28. *Sanctuary*, with respect to the things mentioned, ver. 31. M.—The Sam. copy observes, that they also carried the brazen laver, as we find they did, chap. iv. 14. All these things were folded up in the violet curtains of the sanctuary, while the ark was covered with the veil which hung before it. Chap. iv. 5.

36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service :

37 And the pillars of the court round about with their sockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say, on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

39 All the Levites that Moses and Aaron numbered^a according to the precept of the Lord, by their families, of the male kind, from one month and upward, were twenty-two thousand.

40 And the Lord said to Moses : Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41 And thou shalt take the Levites to me for all the first-born of the children of Israel, I am the Lord : and their cattle for all the first-born of the cattle of the children of Israel :

42 Moses reckoned up, as the Lord had commanded, the first-born of the children of Israel :

43 And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

44 And the Lord spoke to Moses, saying :

45 Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of the two hundred and seventy-three, of the first-born of the children of Israel, that exceed the number of the Levites,

47 Thou shalt take five sicles for every head, according to the weight of the sanctuary. ^b A sicle hath twenty obols.

48 And thou shalt give the money to Aaron and his sons, the price of them that are above.

49 Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the first-born of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

51 And gave it to Aaron and his sons, according to the word that the Lord had commanded him.

CHAP. IV.

The age and time of the Levites' service : their offices and burdens.

AND the Lord spoke to Moses and Aaron, saying :
2 Take the sum of the sons of Caath from the midst of the Levites, by their houses and families,

3 From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4 This is the service of the sons of Caath :

5 When the camp is to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

6 And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations : the loaves shall be always on it :

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

9 They shall take also a cloth of violet, wherewith they shall cover the candlestick with the lamps and tongs thereof, and the snuffers, and all the oil vessels, which are necessary for the dressing of the lamps :

10 And over all they shall put a cover of violet skins, and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels that they

^a A. M. 2514, A. C. 1490.—^b Exod. xxx. 13; Lev. xxvii. 25;

Infra, xviii. 16; Ezec. xlv. 12.—^c A. M. 2514.

VER. 38. *Sons*, the children of Aaron. Those of Moses were among the Levites. 1 Par. xxiii. 13. They did not remain with their father.—*In the*, &c. Heb. "to guard the," &c., in order to supply for the rest of the Israelites, ver. 9. S. Aug. q. 4.

VER. 39. *And Aaron*; a word omitted in the Sam. and Syriac, and in the oldest Heb. MS., and marked in the printed copies as dubious. Kennicott.—*Thousand*. If we collect the different sums, we shall find other 300; so that the Levites would be 27 more than the first-born of the other tribes, though Moses says (ver. 43—46) that they were fewer by 273. Some say that the 28th verse has been corrupted, (C.) or the 22nd, where we read 500 instead of 200. H.—Others observe, that in the 22,000, the first-born of the Levites and the priests of Aaron's family are not included, and these might amount to 300 men. Lyran.—But Bonfrere rightly observes that this number is too small, as only one is allowed for 74 people. He thinks that the first-born who were heads of families are omitted, and those also who were born before the angel destroyed the Egyptians. On this supposition, however, 22,000 will appear too great a number to be produced by the Levites in the space of a year, when some were too young, and others too old, to have children, and others had children already before that event. We may, therefore, either admit the solution of Lyranus, or confess that some fault has crept into the number, though this must be very difficult, since Moses argues in the sequel on the supposition of its certainty. C.—S. Jerom hence infers, that these numbers are full of mystery. W.

CHAP. IV. VER. 3. *Thirty*. Moses speaks of those who had to carry the sacred vessels. Those of 25 years old might perform some offices (chap. viii.

24); and even at 20 they began to serve the tabernacle, in the reign of David, (1 Par. xxiii. 24,) the fatigue being then diminished, and the splendour of religion increasing. The Sept. read 25 instead of 30, in this and all other places, and some think that the Heb. should be so too. The time for the admission of priests to their more august functions is not specified, but was determined by themselves to be at 20 years of age. Outram, Sacrif. i. 7.—*To stand*. This was the ordinary posture of the priests in the temple. The king alone was allowed to sit. Maimonides.—Heb. "all that enter into the host, or army, to do the work in the tabernacle of the assembly," shall be of a competent age and strength. H.

VER. 6. *Put in the bars*. Heb. "place the bars" upon the shoulders of the Levites; for they were never taken out of the sides of the ark. Exod. xxv. 15. Other bars, like hand-barrows, were used to carry the ark and the other different vessels, after they were folded up. Two Levites bore them on their shoulders. C.

VER. 7. *Loaves*. Some imagine this precept was not observed in the desert, as the people fed on manna. But might not they procure some flour of the neighbouring nations? and do not the princes offer flour, chap. vii.? See Deut. xii. 7. C.

VER. 13. *Ashes*, which might be upon the grate of the altar, where the sacred fire had been burning. This shows that the precept was already observed. The Sept. do not mention the ashes. But some copies, with Origen, (Hom. 4,) and the Samar. Pentateuch, insert some words at the end of ver. 14, which Grotius believes have been omitted by the Massorets, in the present Hebrew Bibles. "They shall take a purple veil, and fold up the laver, and its foot, and put them in a covering of violet skins, and place them upon the bars." C.

use in the ministry thereof, that is to say, fire-pans, flesh-hooks and forks, pothooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the "sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant.

16 And over them shall be Eleazar, the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the people of Caath from the midst of the Levites.

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

20 Let not others, by any curiosity, see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

21 And the Lord spoke to Moses, saying:

22 Take the sum of the sons of Gerson also, by their houses, and families, and kindreds,

23 From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gersonites:

25 To carry the curtains of the tabernacle, and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and the vessels of the ministry,

27 The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

28 This is the service of the family of the Gersonites, in the tabernacle of the covenant, and they shall be under the hand of Ithamar, the son of Aaron the priest.

29 Thou shalt reckon up the sons of Merari also, by the families and houses of their fathers,

30 From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

31 These are their burdens: They shall carry the

boards of the tabernacle and the bars thereof, the pillars and their sockets,

32 The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar, the son of Aaron the priest.

34 So Moses and Aaron and the princes of the synagogue, reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

35 From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36 And they were found two thousand seven hundred and fifty.

37 This is the number of the people of Caath, that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

40 And they were found two thousand six hundred and thirty.

41 This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thousand two hundred

45 This is the number of the sons of Merari, whom Moses and Aaron reckoned up, according to the commandment of the Lord by the hand of Moses.

46 All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 From thirty years old and upward, unto fifty years old, that go in to the ministry of the tabernacle, and to carry the burdens,

48 Were in all eight thousand five hundred and eighty

49 Moses reckoned them up according to the word of the Lord, every one according to their office and burdens as the Lord had commanded him.

CHAP. V.

The unclean are removed out of the camp: confession of sins, and satisfaction first-fruits and oblations belong to the priests: trial of jealousy.

AND the Lord spoke to Moses,^b saying:

2 Command the children of Israel, that they cast

^a 1 Par. xv. 15.

^b A. M. 2514.

VER. 15. *Vessels of, &c.* Some say, not even their coverings. God threatens to punish all idle curiosity or negligence, particularly with respect to the ark, which the Caathites had to carry, till the priests became sufficiently numerous to perform that office, as they generally did. Deut. xxxi. 9. C.

VER. 16. *Over them.* The sons of Caath, to whose care the more sacred things were intrusted; or Heb. "over the oil," &c.—*Sacrifice* of flour, wine, &c. These always accompanied the morning and evening holocaust. C.

VER. 20. *Curiosity.* Sept. "suddenly." Let them not rush in before all the vessels be properly covered. C.

VER. 23. *Thirty.* Sept. "25," as ver. 3. C.—They began to be taught how to act, at 25; but did not officiate till 30. D.

VER. 27. *Assigned.* Heb. "you shall count over to them what they have to carry." Sept. "you shall call (the Levites) by name, and all that shall be intrusted to them," ver. 32. C.—From the different offices of the priests and

out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead :

3 Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you.

4 And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.

5 And the Lord spoke to Moses, saying :

6 Say to the children of Israel : When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

7 They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

8 But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9 All the first-fruits also, which the children of Israel offer, belong to the priest :

10 And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

11 And the Lord spoke to Moses, saying :

12 Speak to the children of Israel, and thou shalt say to them : The man whose wife shall have gone astray, and contemning her husband,

13 Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery :

14 If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15 He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal : he shall not pour oil thereon, nor put frankincense

upon it : because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

17 And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy : and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say : If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man :

21 These curses shall light upon thee : The Lord make thee a curse, and an example for all among his people may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer : Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her to drink. And when she hath drunk them up,

25 The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar : yet so as first,

26 To take a handful of the sacrifice of that which is offered, and burn it upon the altar : and so give the most bitter waters to the woman to drink.

27 And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery,

Levites in the old law, Innocent III. takes occasion to show the distinction of the orders in the Christian Church. De S. Altar. 2, ad 7.

CHAP. V. VER. 2. *Camp* ; in the midst of which God had fixed his tabernacle. See Lev. xvi. 16. Some pretend that these unclean persons were only excluded from the camp of the Lord, and from that of the Levites, which occupied 2000 cubits round the tabernacle. But God will not permit any of the camp to be defiled by such people. They were to absent themselves for seven days, and then wash themselves, &c. Chap. xix. 11. If lepers be excluded from the camp, how much more do heretics deserve to be cast out of the Church ! Theod. q. 8. W.

VER. 3. *It*. Heb. "their camps, in the midst of which I dwell." C.

VER. 6. *To commit*, against one another, ver. 7. S. Aug. q. 9. When the thing is secret, so that the judges cannot take cognizance of it, the offender must nevertheless abide by the decision of the priest. Moses condemns him who had stolen an ox to restore it with another, or even to give five oxen, if he have not the one stolen in his possession. Exod. xxi. 1, 4. H.—Here to reward the sincerity of the man, who confesses his private fault, he only requires the thing itself to be restored, with a fifth part besides. C.—*Negligence*, not with contempt (M.) ; though he knows that he is transgressing the Divine and natural law. T.

VER. 7. *Shall confess*. This confession and satisfaction, ordained in the old law, was a figure of the sacrament of penance. Ch.—A special confession of their sin, with satisfaction, and a sacrifice, are required. So Christ orders us to lay open our consciences to his priests. S. John xx., &c. W.

VER. 8. *But if*. Moses does not mention this case. Lev. vi. 2, 5. Here he determines that the heirs, if known, must be entitled to the restitution. A Hebrew could not die without an heir ; but a proselyte might, and then restitution was to be made to God.

VER. 14. *The spirit of jealousy*, &c. This ordinance was designed to clear the innocent, and to prevent jealous husbands from doing mischief to their wives : as likewise to give all a horror of adultery, by punishing it in so remarkable a manner. Ch.—*The spirit of jealousy*, of fear, &c., denotes those passions of the soul. This very remarkable law of Moses suited the genius of his people (C.)

and tended greatly to restrain the infidelity of the married couple, and the fury of suspicious husbands. Theod. q. 10. God was pleased, by a continual miracle, to manifest the truth, on this occasion, provided the husband were not also guilty for in that case, the Rabbin assert, the waters had no effect. They relate many particularities, which seem contrary to Philo and Josephus, who inform us that the trial was still made in their time, though the former writers pretend that it was disused, on account of the many adulteries which were committed, in the age preceding the destruction of the temple by Titus.

VER. 15. *Measure (sati)*. Heb. and Sept. "epha," of which the measure was only one third. C.—*Oil*, &c. These were rejected in sacrifices for sin. Lev. v. 11. T.

VER. 17, 18. *Holy water*, destined for sacred uses, which is called *most bitter*, ver. 18, (M.) and *cursed*, (ver. 22,) on account of the imprecations used to detect the guilty. W.—*Earth*, to show the woman, that if she had been unfaithful, she deserved to be trodden upon as dung. Eccus. ix. 10.—*Head*, that she may remember all is naked before the Lord. M.—Heb. may signify, "he shall cut the hair of her head," (see Lev. x. 6. C.) or take off her veil. Joseph iii. 10. H.—*Remembrance*, by which God was requested to manifest the truth, either by punishing or by rewarding the woman, ver. 15, 28. M.—*Bitter*, either on account of the wormwood, or because of their effects on the guilty. C.

VER. 19. *Adjure*. The woman was put to her oath. Josephus. Fl.

VER. 21. *Curse*. Heb. "an object of execration, and an oath," &c., so that people can wish no greater misfortune to befall any one, than what thou shalt endure. H.

VER. 22. *Amen*. Our Saviour often uses this form, to confirm what he says, *verily, truly*. The woman gives her assent to what had been proposed, "so be it." C.

VER. 23. *Book*. Heb. *sopor*, may also denote a board covered with wax, which was used as one of the most ancient modes of writing. C.—Josephus says, the priest wrote the name of God on parchment, and washed it out in the *bitter waters*.

VER. 24. *Up*. Heb. "and the water, which causeth the malediction, shall enter into her, bitter." H.

the malediction shall go through her, and *her* belly swelling, *her* thigh shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband, stirred up by the spirit of jealousy, bring her before the Lord, and the priest do to her according to all things that are *here* written:

31 The husband shall be blameless, and she shall bear her iniquity.

CHAP. VI.

The law of the Nazarites: the form of blessing the people.

AND the Lord spoke to Moses,^a saying:

2 Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord:

3 They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

4 All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

5 All the time of his separation,^b no razor shall pass over his head until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6 All the time of his consecration he shall not go in to any dead,

7 Neither shall he make himself unclean, even for his

father, or for his mother, or for his brother, or for his sister, when they die, because the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord.

9 But if any man die suddenly before him, the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again the seventh day.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest in the entry of the covenant of the testimony,

11 And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

12 And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

13 This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

14 And shall offer his oblation to the Lord. one he-lamb of a year old, without blemish, for a holocaust, and one ewe-lamb of a year old, without blemish, for a sin-offering, and one ram without blemish, for a victim of peace-offering,

15 A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the priest shall present them before the Lord, and shall offer both the sin-offering and the holocaust

^a A. M. 2514.

^b Judges xiii. 5.

VER. 28. *Children*, that her husband may love her the more, and she may receive some compensation for the stain thrown upon her character. M.

VER. 31. *Blameless*. To act in conformity with God's injunctions could not be reprehensible. But it would have been certainly criminal to tempt God in this manner, in order to discover a secret offence, if he had not authorized it expressly. If the husband wished to avoid the displeasure of God, he was bound to banish from his heart all malice, rash judgments, &c. The permission here granted, was owing to the hardness of heart of this stiff-necked people, as well as the laws regarding divorces and retaliation. Women, being of a more fickle and suspicious temper, are not indulged with the privilege of divorcing their husbands, or of making them drink the waters of jealousy. But if a man were taken in the act of adultery, he was put to death. Lev. xx. 10. The crime is equal in both parties. The authority which was given to husbands over their wives, was deemed a sufficient restraint; and men being obliged to be often from home, and in company, would have been exposed to continual alarms, from the suspicious temper of their wives, if they had been subjected to the like trials. C.—In latter ages, however, the Jewish ladies began to assume the right of divorcing their husbands, in imitation of Salome, sister of Herod the Great, and of Herodias, his grand-daughter. Matt. xiv. 3. Josep. Ant. xv. 11; xviii. 7. Grotius supposes that the Samaritan woman had divorced her five husbands. John iv. 18. But this being contrary to the law, her first marriage alone subsisted. H.—*Her iniquity*, in giving her husband any grounds of suspicion. The Rabbin observe, that he was bound first to admonish her, before witnesses, not to keep company with people of bad character; and if he could bring witnesses that she had been found afterwards with them for ever so short a time, he might have the remedy of the law. C.—The various ordeal trials which were formerly in use, were probably established in imitation of this law of Moses; but not having the same authority or sanction, they were in danger of being looked upon as superstitious. H.

CHAP. VI. VER. 2. *Sanctified*, and separated from the common sort of people, and obliged to observe abstinence like the Nazarites, as the Heb. intimates in one word, *nozir*. All this was done to acquire greater sanctity and perfection. Sept. "whoever has made a great vow to be very pure to the Lord," and intends thus to signalize his zeal for God's glory. The original term means also to distinguish oneself by a wonderful thing. There were Nazarites for life, like Samson and S. John the Baptist; and others for a limited time, like S. Paul. Their

abstinence from wine, &c. lasted generally for a month, and was to be performed at Jerusalem. Those of the female sex could not bind themselves by vow till they were ten years and a day old, nor boys before they were full thirteen. C.—The Hebrews made vows to abstain from wine for 30 days, and then to offer sacrifice, and to cut their hair, when they were attacked by any dangerous illness. Josep. Bel. ii. 15. S. Paul perhaps made a vow of this nature, in the perils of the sea Acts xviii. 18. Spencer, Rit. iii. 6.

VER. 3. *Drunk*. Heb. *ssocor*, may signify old or palm wine. Lev. x. 9.—*Drink*. Heb. "of *ssocor*," which was a clear wine, with perhaps a mixture of sugar.—*Vinegar* was a common beverage among the ancients. Plin. xiv. 16; Ruth ii. 14. The soldiers gave our Saviour some of theirs to drink. The Turks, who are not allowed to drink wine of the grape, make use of various other sorts of made wine.—*Grape*, or the liquor procured from grapes, with a mixture of water, after they have served already to make wine. This liquor is called secondary wine by the Greeks, (M.) being designed for labourers in winter. Varro 54, and Colum. xii. 40. H.—God deigns to give those a rule who voluntarily consecrate themselves to his service. "What do the Nazarites designate, but the life of those who abstain, and are continent." S. Greg. Mor. xxxii. 23. W.

VER. 4. *Kernel*, or stone. Neither the inside nor the outside must be eaten.

VER. 5. *Grow*. At the commencement, and at the end of the Nazariteship, the hair was cut; though perhaps a sort of crown was left at the top of the head, as the 7th verse may be rendered, "the crown of his God," &c. C.—The Nazarite is under the same regulations as the high priest with respect to any corpse, ver. 6. Maimon. More, p. 3. Lev. xxi. 11. Both were consecrated to God in the most perfect manner. M.—When the hair of Samson was cut off, he immediately lost his supernatural strength. Judges xvi.

VER. 6. *Dead*. To teach us that those who are consecrated to God ought to abstain from the works of death. H.

VER. 9. *Day*. That none might escape (Theod. q. 11); though the Heb. may imply that the hair was only shaved on the ninth day, when he was to be purified. Chap. xix. 12. Then the Nazarite had to begin again, as if he had done nothing, (C.) if his vow were only for a time. Those who had taken a vow for life never shaved.

VER. 13. *He*. The priest.

17 But the ram he shall immolate for a sacrifice of peace-offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

18 ^aThen shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace-offerings.

19 And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hands shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

22 And the Lord spoke to Moses, saying:

23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

24 ^bThe Lord bless thee, and keep thee.

25 The Lord show his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they shall invoke my name upon the children of Israel, and I will bless them.

CHAP. VII.

The offerings of the princes at the dedication of the tabernacle: God speaketh to Moses from the propitiatory.

AND it came to pass in the day^c that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it with all its vessels, the altar likewise and all the vessels thereof,

2 The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered^d

3 Their gifts before the Lord, six waggons covered, and twelve oxen. Two princes offered one waggon, and each one an ox, and they offered them before the tabernacle.

4 And the Lord said to Moses:

^a Acts xxi. 24.—^b Eccl. xxxvi. 19.

5 Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the waggons and the oxen, delivered them to the Levites.

7 Two waggons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four waggons, and eight oxen, he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar, the son of Aaron, the priest.

9 But to the sons of Caath he gave no waggons or oxen: because they serve in the sanctuary, and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar, on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes, one day after another, offer their gifts for the dedication of the altar.

12 The first day Nahasson, the son of Aminadab, of the tribe of Juda, offered his offering:

13 And his offering was a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

14 A little mortar, of ten sicles of gold, full of incense:

15 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16 And a buck-goat for sin:

17 And for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of a year old. This was the offering of Nahasson, the son of Aminadab.

18 The second day Nathanael, the son of Suar, prince of the tribe of Issachar, made his offering:

19 A silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

20 A little mortar of gold, weighing ten sicles, full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22 And a buck-goat for sin:

23 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Nathanael, the son of Suar.

^c Exod. xl. 16.—^d A. M. 2514.

VER. 18. *Fire*, on the altar, where the ram has been sacrificed. Abulensis. Lyranus thinks it was burnt on the fire with which the meat was boiled. M. Chaldee. T.—The Sept., Philo, &c. understand it in the former sense; and Theodoret says the consecrated hair was placed upon the victim on the fire. C.

VER. 25. *Show*. Heb. "make his face shine," joyful and serene, (C.) like a light to direct thy steps. Psal. lvi. 2.

VER. 27. *Invoke*. Heb. "they shall name my name (Jeve, in pronouncing blessings) upon the sons of Israel," which I will ratify. H.—"They shall place the blessing of my name," &c. Chal. They shall praise my name. C.

CHAP. VII. VER. 1. *The day*. The second of the second month, the year after the Hebrews left Egypt. We might read this chapter immediately after the 10th of Leviticus.

VER. 3. *Covered*. Destined to carry some parts of the tabernacle. C.—The Sept. use a term which, according to Hesychius, denotes the chariots in which people of quality travelled, *Lampenes*. M.

VER. 3. *Four*. The sons of Merari were not very numerous, (chap. iv. 44,) and they had the heaviest parts of the tabernacle to carry. The metal alone would weigh 274,875 Roman pounds, of 12 ounces each; not to mention the pillars, &c. If 100 waggons carried each 3000 pounds, and every man 50, they would not carry one half; so that the people must have furnished them with many more waggons besides these four of the princes. Jansen. C.—Abulensis thinks the Merarites carried all that was not laid on the four waggons. M.

VER. 10. *The day*. About that time; the ceremony lasted at least twelve days, ver. 84. T.

VER. 11. *Altar* of holocausts, the dedication of which continued seven days. Exod. xxix. 36. M.

VER. 14. *Mortar*. Heb. *cop*, which the Vulgate commonly renders *phiale*. "a cup," (M.) may signify a spoon for incense, as it generally accompanies the censer. 3 Kings vii. 20. It means literally "the palm of the hand." The high priest took his hands full of incense on the day of expiation. Lev. xvi. 12. C.

24 The third day the prince of the sons of Zabulon, Eliab, the son of Helon,

25 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice.

26 A little mortar of gold, weighing ten sicles, full of incense :

27 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

28 And a buck-goat for sin :

29 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab, the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur, the son of Seducur,

31 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

32 A little mortar of gold, weighing ten sicles, full of incense :

33 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

34 And a buck-goat for sin :

35 And for victims of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisur, the son of Seducur.

36 The fifth day the prince of the sons of Simeon, Salamiel, the son of Surisaddai,

37 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, after the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

38 A little mortar of gold, weighing ten sicles, full of incense :

39 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

40 And a buck-goat for sin :

41 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Salamiel, the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph, the son of Duel,

43 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

44 A little mortar of gold, weighing ten sicles, full of incense :

45 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

46 And a buck-goat for sin :

47 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliasaph, the son of Duel.

48 The seventh day the prince of the sons of Ephraim, Elisama, the son of Ammiud,

49 Offered a silver dish, weighing a hundred and

thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

50 A little mortar of gold, weighing ten sicles, full of incense :

51 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

52 And a buck-goat for sin :

53 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisama, the son of Ammiud.

54 The eighth day the prince of the sons of Manasses, Gamaliel, the son of Phadassur,

55 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

56 A little mortar of gold, weighing ten sicles, full of incense :

57 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

58 And a buck-goat for sin :

59 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Gamaliel, the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan, the son of Gedeon,

61 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

62 A little mortar of gold, weighing ten sicles, full of incense :

63 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

64 And a buck-goat for sin :

65 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Abidan, the son of Gedeon.

66 The tenth day the prince of the sons of Dan, Ahiezer, the son of Ammisaddai,

67 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

68 A little mortar of gold, weighing ten sicles, full of incense :

69 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

70 And a buck-goat for sin :

71 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahiezer, the son of Ammisaddai.

72 The eleventh day the prince of the sons of Aser, Phegiel, the son of Ochran,

73 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice :

74 A little mortar of gold, weighing ten sicles, full of incense:

75 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

76 And a buck-goat for sin:

77 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Phegiel, the son of Ochran.

78 The twelfth day the prince of the sons of Nephtali, Ahira, the son of Enan,

79 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

80 A little mortar of gold, weighing ten sicles, full of incense:

81 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

82 And a buck-goat for sin:

83 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahira, the son of Enan.

84 These were the offerings made by the princes of Israel, in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

85 Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary.

86 Twelve little mortars of gold, full of incense, weighing ten sicles a piece, by the weight of the sanctuary: that is, in all, a hundred and twenty sicles of gold.

87 Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their libations: twelve buck-goats for sin.

88 And for sacrifices of peace-offerings, oxen twenty-four, rams sixty, buck-goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

89 And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that was over the ark between the two cherubims, and from this place he spoke to him.

VER. 89. Oracle of God, whose majesty appeared, in the form of a bright cloud, upon the propitiatory, or mercy-seat. H.—Moses is allowed to enter in quality of God's messenger, to announce his will to the people; or perhaps he heard the mandates of God, standing without the veil. D.

CHAP. VIII. VER. 2. Looketh. This candlestick stood on the south side, with one branch extending towards the altar of incense, on the east; and the other to the west, so as to give light to the loaves of proposition, on the north. Exod. xxv. 31. C.

VER. 7. Let them be sprinkled with the water of purification. This was the holy water, mixed with the ashes of the red cow, (Num. xix.) appointed for purifying all that were unclean. It was a figure of the blood of Christ, applied to our souls by his holy sacraments. Ch.—Purification, (lustrationis,) or "expiation." The water, mixed with ashes, was taken and sprinkled round about the houses, and upon those persons who wished either to be cleansed from some defilement, or to advance in virtue and purity. We use salt instead of ashes. —Flesh, to remind them that they must cut off all superfluous thoughts, the roots of which they will however never be able to destroy entirely, as S. Greg. (Mor. 7 23,) says, "the flesh always produces superfluities, which the spirit must

CHAP. VIII.

The seven lamps are placed on the golden candlestick, to shine towards the loaves of proposition: the ordination of the Levites: and at what age they shall serve in the tabernacle.

AND the Lord spoke to Moses,^a saying:

2 Speak to Aaron, and thou shalt say to him. When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders, therefore, that the lamps look over against the north, towards the table of the loaves of proposition, over against that part shall they give light, towards which the candlestick looketh.

3 And Aaron did so, and he put the lamps upon the candlestick, as the Lord had commanded Moses.

4 Now this was the work of the candlestick, it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the Lord had shown to Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying:

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

7 According to this rite: Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,

8 They shall take an ox of the herd, and for the offering thereof, fine flour tempered with oil: and thou shalt take another ox of the herd for a sin-offering:

9 And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel:

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

11 And Aaron shall offer the Levites, as a gift in the sight of the Lord, from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust of the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his sons, and shalt consecrate them, being offered to the Lord,

14 And shalt separate them from the midst of the children of Israel, to be mine.

15 And afterwards they shall enter into the tabernacle

^a A. M. 2514, A. C. 1490.

always cut away with the sword of solicitude." See Lev. xiv. 8; xxi. 5, 10. H.—The priests serving in the temple were obliged to cut their hair every month and the Levites probably observed the same regulation, to acknowledge, that they, who approach to God must be pure and detached from earthly cares.

VER. 10. Upon them. Some of the princes performed this ceremony to testify that they gave up the Levites to serve God, (ver. 15,) and would not be answerable, if they were guilty of any irreverence or neglect. C.

VER. 11. A gift. Heb. "he shall heave them as a heave-offering before the Lord."

VER. 12. Thou, Moses, though the Heb. here seems to refer to Aaron "he shall." But the Sept. and Arab. agree with the Vulg., and the context show that Moses is the person (C.) who had chiefly to officiate. Aaron also performed his part, ver. 11. H.

VER. 14. Mine. Free from the burdens of the state, and employed in singing and keeping the doors of the sanctuary. M.

VER. 15. Into, or "towards, about;" for the priests alone could enter in. Heb. "the Levites shall go in (or be admitted) to do the service of the tabernacle" and to remove it, &c. H. ver. 19

of the covenant, to serve me. And thus shalt thou purify and consecrate them for an oblation of the Lord: for as a gift they were given me by the children of Israel.

16 *I have taken them instead of the first-born that open every womb in Israel:

17 For all the first-born of the children of Israel, both of men and of beasts, are mine. From the day that I slew every first-born in the land of Egypt, have I sanctified them to myself:

18 And I have taken the Levites for all the first-born of the children of Israel:

19 And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

20 And Moses and Aaron, and all the multitude of the children of Israel, did with the Levites all that the Lord had commanded Moses:

21 And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lord, and prayed for them,

22 That being purified, they might go into the tabernacle of the covenant, to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

23 And the Lord spoke to Moses, saying:

24 This is the law of the Levites: From twenty-five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

25 And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

26 And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

CHAP. IX.

The precept of the pasch is renewed: the unclean, and travellers, are to observe it the second month. the camp is guided by the pillar of the cloud.

THE Lord spoke to Moses^b in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2 *Let the children of Israel make the Phase in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

* *Psalm. lxxii. 2; Supra, lxxii. 13; Luke ii. 23.—^b A. M. 2514, A. C. 1490.*

VER. 21. *Lifted.* Heb. *thonupe*. Exod. xxix. 24. Perhaps only a few were received at *once*. *M.—Prayed.* Heb. means also "to expiate, or redeem," as ver. 19.

VER. 25. *Serve,* in any laborious functions, as the original imports.

VER. 26. *Ministers.* Heb. "to watch over," (C.) direct, and "train up their brethren." San. Grot.

CHAP. IX. VER. 1. *The Lord.* The first 15 verses might be placed at the head of this book. God gave orders to celebrate the first passover in the desert about the 14th of the first month, in the second year of liberty, soon after the consecration of the tabernacle. C.—This is the only passover which the Jews are recorded to have celebrated during the 40 years' sojournment. H.—*First month.* Hence Moses does not always observe the order of time, as he spoke (chap. i.) of what happened in the second month. D.

VER. 3. *In the.* Heb. "between the two evenings." Exod. xii. 6. Sept. towards the evening, in its season, according to its law, and determination." H.

VER. 6. *Man.* That is, by having touched, or come near, a dead body, out of which the soul was departed. Ch.—Such were forbidden to offer any sacrifice. Lev xxii. 4. Yet they could not refrain from burying the dead. Philo, de vita

4 And Moses commanded the children of Israel that they should make the Phase.

5 And they made it in its proper time: the fourteenth day of the month at evening, in Mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

6 But behold some who were unclean by occasion of the soul of a man, who could not make the Phase on that day, coming to Moses and Aaron,

7 Said to them: We are unclean by occasion of the soul of a man. Why are we kept back, that we may not offer in its season the offering to the Lord among the children of Israel?

8 And Moses answered them: Stay, that I may consult the Lord what he will ordain concerning you.

9 And the Lord spoke to Moses, saying:

10 Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the Phase to the Lord,

11 In the second month, in the fourteenth day of the month, in the evening, they shall eat it with unleavened bread and wild lettuce:

12 They shall not leave any thing thereof until morning,^a nor break a bone thereof, they shall observe all the ceremonies of the Phase.

13 But if any man is clean, and was not on a journey, and did not make the Phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14 The sojourner also, and the stranger, if they be among you, shall make the Phase to the Lord, according to the ceremonies and justifications thereof. The same ordinance shall be with you, both for the stranger, and for him that was born in the land.

15 *Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire, until the morning.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle.

^a Exod. xii. 3.—^d Exod. xii. 46; John xix. 36.—^e Exod. xl. 16; Supra, vii. 1.

Mos. 3. As, therefore, the action was far from being criminal, and they had partaken of the paschal lamb without restriction in Egypt, and heard that God required all to offer this sacrifice, under pain of excision, (ver. 13,) they reasonably wished to know how they were to act, particularly as the 14th of Nisan alone was appointed for this sacrifice, and they could not be purified in less than seven days.

VER. 10. *Unclean,* in what manner soever. Philo.—*Nation;* or at a great distance, whether in the country or out of it. H.—Sept. all such were bound to observe the passover in the second month, as the whole people did under Ezechias 2 Par. xxx.

VER. 14. *Stranger.* Both the Jews who lived at a distance from the promised land, and those of other nations who had embraced their religion, were obliged to observe this law; while the uncircumcised were absolutely excluded. C.

VER. 15. *A cloud,* and *fire,* alternately covered the tabernacle of the covenant, which was 30 cubits long and 15 broad. C.

VER. 16. *By day.* These words are omitted in Heb.; but the context shows that they must necessarily be supplied; as they are in the Sept. The same cloud assumed different appearances. C.

*All the days that the cloud abode over the tabernacle, they remained in the same place:

19 And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

20 For as many days soever as the cloud staid over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed, after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days, or a month, or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord, according to his commandment by the hand of Moses.

CHAP. X.

The silver trumpets and their use. They march from Sinai.

AND the Lord spoke to Moses,^b saying:

2 Make thee two trumpets of beaten silver, where-with thou mayst call together the multitude, when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee, to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer, and with interruptions, they that are on the east side shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priests shall sound the

trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land, against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace-offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first went forward according to the commandment of the Lord by the hand of Moses.

14 The sons of Juda by their troops: whose prince was Nahasson, the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael, the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab, the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur, the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel, the son of Surisaddai.

20 And in the tribe of Gad, the prince was Eliasaph, the son of Duel.

21 Then the Caathites also marched, carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama, the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel, the son of Phadassur.

^a 1 Cor. x. 1.—^b A. M. 2514.

^c Supra, i. 7.

VER. 20. *For, &c.* Heb. "and so it was when the cloud was days of number upon the tabernacle; by the mouth of the Lord they staid in their tents," &c. Days of number, *imim mospor*, most probably means a few days; (see Deut. iv. 27;) though Louis de Dieu would translate "a full year;" as *imim*, according to him, signifies, ver. 22. It is understood, however, by others, to denote a week, a month, a year, or an indeterminate number of days. Gen. xxiv. 55.

CHAP. X. VER. 2. *Two trumpets.* These were probably deemed sufficient as first, though in the days of Josue there were seven, (C.) and in those of Solomon 20,000. *Josep.* viii. 2. T.—They were used for all public assemblies. C.

VER. 4. *Once.* Heb. "with one trumpet." If both sounded together uniformly, the people assembled, ver. 7.

VER. 5. *Longer, and with interruptions.* Heb. *thoruā*, "a signal," an alarm. Sept. "a loud cry of victory." H.

VER. 10. *And on.* This serves to explain what kind of banquet is meant. On the festivals of religion peace-offerings were made, of which those who were pure might partake. H.—On solemn and extraordinary occasions holocausts were also presented to God by the whole nation; and the trumpets announced these public rejoicings. 2 Par. v. 12; xxix. 26. C.—*Months.* The day when the moon first appeared, was a festival day among the Jews, (M.) or the first day of the month, while they observed the solar year.

VER. 11. *The second.* The Samar. copy here places what we read, Deut. i. 7, 8; and it is certain that those words were addressed to Moses on this occasion, though it be not so certain that they were written by him in this place. C.—*Of the month Jiar.* The Hebrews had continued near Sinai a year and 20 days. Thence they went to the desert of Pharan, encamping first at the sepulchres of concupiscence, and at Haseroth, which were probably in that desert. Moses only specifies those encampments where something memorable took place. He mentions none between Asiongaber and Cades, though the length of the journey required many. Num. xi. 34; xiii. 1. C.

VER. 17. *H.* Hence it would appear that part of the Levites followed Juda's division, which was preceded by the priests bearing the ark, (ver. 33,) while the Caathites bore the sacred vessels after Ruben, (ver. 21,) and were followed by Ephraim and Gad. But Calmet observes, that the Levites, and the whole camp of the Lord, came in the middle of the four great divisions, immediately after Ruben. Chap. ii. 9, 17. Salien thinks that the ark and cloud led the way, and returned to the middle at the end of the journey, ver. 36. H. T.

VER. 21. *Sanctuary,* or holy vessels. They never set them down till they arrived at the place where the tabernacle was to be fixed. Heb. may oe, "the sons of Caath set forward, bearing the vessels of the sanctuary, (C.) and they (the other Levites, ver. 17) set up the boards and curtains of the tabernacle, till they arrived;" that so both the vessels and the ark might be placed in proper order. H.

24 And in the tribe of Benjamin, the prince was Abidan, the son of Gedeon.

25 The last of all the camp marched the sons of Dan, by their troops, in whose army the prince was Ahiezer, the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel, the son of Ochran,

27 And in the tribe of the sons of Nephtali, the prince was Ahira, the son of Enan.

28 This was the order of the camps, and marches of the children of Israel, by their troops, when they set forward.

29 And Moses said to Hobab, the son of Raguel the Midianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my^a country, wherein I was born.

31 And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches, which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days, providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses said:^b Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

CHAP. XI.

The people murmur, and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

IN the mean time^c there arose a^d murmuring of the people against the Lord, as it were repining at their

^a Exod. xviii. 27.—^b Psal. lxxvii. 2.—^c A. M. 2514.—^d Infra, xxxiii. 16; Psal. lxxvii. 19; 1 Cor. x. 10.

VER. 29. *Hobab*; probably the brother of Sephora, and son of Raguel or Jethro, who had departed, leaving this son for a guide to Moses.—*Kinsman*. The Heb. *ethon*, and Greek *gambros*, are not more determinate, as they signify either father, son, or brother-in-law (see Exod. ii. 18. C.); or in general a relation. 3. Jerom. D.

VER. 31. *Guide*, being well acquainted with the country, and consequently able to point out the best places for pasturage and for water, and to inform us what sort of people we are near. Heb. "thou shalt serve us for eyes." Sept. "as a senator." Hobab probably accepted of the proposal, as we find the Cineans, descendants of Jethro, holding a portion of the land. C. Judg. i. 16. His posterity, the Rechabites, were noted for more than usual piety; and were the same with the Essenes, according to Serarius, and the first authors of a monastic life. Jer. xxxv. T.

VER. 33. *Journey*. During this time we know not where they encamped. The first place that is specified is Tabera, or "the burning," (chap. xi. 3. C.), which S. Jerom believes is the same place which was also called the sepulchres of concupiscence, (ver. 34.) the 13th station, (H.) which is described above as the desert of Pharan. M.—*Before them*. See ver. 17. H.

CHAP. XI. VER. 1. *Fatigue*. Heb. simply, "and the people were like those who complain of evil, or who seek pretexts, inwardly, in the ears of the Lord." S. Jerom explains this *evil* to mean the fatigue of the journey, which lasted for three days together. C.—Hence some, who were ready to lay hold of every pretext, took occasion to murmur, and to contrast their present wearisome life with the false pleasures of Egypt. The people of that country were now desirous of returning, and prevailed upon many of the Hebrews to join with them, ver. 4. H.—They were chiefly those who were farthest from the ark, the dregs of the people; though some pretend that the *uttermost part* means the principal men of the camp. See Gen. xlviii. 2. "The fire devoured one part of the camp" Sept.

fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

4 For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat?

5 We remember the fish that we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

7^a Now the manna was like coriander seed, of the colour of bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof, of the taste of bread tempered with oil.

9 And when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11 And he said to the Lord: Why hast thou afflicted thy servant? wherefore do I not find favour before thee? and why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom, as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

^a Psal. lxxvii. 21.—^b 1 Cor. x. 3.—^c Exod. xvi. 14; Psal. lxxvii. 24; Wisd. xvi. 20; John vi. 31.

VER. 2. *Up*, as rain is by the earth. Amos ix. 5.

VER. 4. *A mixt multitude*. These were people that came with them out of Egypt, who were not of the race of Israel; who, by their murmuring, drew also the children of Israel to murmur: this should teach us the danger of associating ourselves with the children of Egypt; that is, with the lovers and admirers of this wicked world. Ch.

VER. 5. *Fish*. The Nile abounds in fish, which they might catch freely. The fish of the lake Mœris, brought a considerable revenue to the king of Egypt. Herod. ii. 149. The Hebrews had dwelt also near the Mediterranean Sea. Fish was formerly in greater esteem than it is at present. The priests of Egypt abstained from it, (Herod. ii. 37,) and the people from such as had scales, and from eels, because they believed they were sacred (ib. c. 72).—*Garlic*. These things are much more delicious and wholesome in hot countries. The Greeks fed much on cucumbers and garlic. Aristophanes. H.

VER. 6. *Dry*, like people quite worn out for want of food. Psal. ci. 5, 12; Lament. iv. 8.—*Nothing*. An exaggeration. We are disgusted with this light food. C.—They wished not only for the taste, but also for the colour, of other meats. M.—How often do we imitate their folly, when we are disgusted with the bread of life! H.

VER. 7. *Bdellium*. *Bdellium*, according to Pliny, (lib. xxi. c. 9,) was of the colour of a man's nail, white and bright (Ch.); or like wax, (lib. xii. 9,) between white and yellow. It might resemble a tarnished pearl or ivory in colour, and coriander seed in shape.

VER. 8. *Oil*; or, when unprepared, like *flour and honey*. Exod. xvi. 31. C.

VER. 10. *By*. Heb. "for." Jonathan and others endeavour to excuse their ancestors, by saying that they wept because they were forbidden to marry their near relations.—*His tent*. Some explain the Heb. of the tent of Moses. But the Israelites more probably staid at home.

13 Of the tribe of Dan, Ammiel, the son of Gemalli.
 14 Of the tribe of Aser, Sthur, the son of Michael.
 15 Of the tribe of Nephtali, Nahabi, the son of Vapsi.

16 Of the tribe of Gad, Guel, the son of Machi.

17 These are the names of the men, whom Moses sent to view the land: and he called Osee, the son of Nun, Josue.*

18 And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains,

19 View the land, of what sort it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

20 The land itself, whether it be good or bad: what manner of cities, walled or without walls:

21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the first ripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath.

23 And they went up at the south side, and came to Hebron, where were ^bAchiman and Sisai, and Tholmai, the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

24 ^cAnd going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place:

25 Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

26 And they that went to spy out the land returned after forty days, having gone round all the country,

* Acts vii. 45, and Heb. iv. 8.

27 And came to Moses and Aaron, and to all the assembly of the children of Israel, to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they showed them the fruits of the land:

28 And they related, and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits:

29 But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

30 Amalec dwelleth in the south; the Hethite, and the Jebusite, and the Amorrite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.

31 In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

32 But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

33 And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land, which we have viewed, devoureth its inhabitants: the people, that we beheld, are of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giant-kind: in comparison of whom, we seemed like locusts.

CHAP. XIV.

The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.

THEREFORE the whole multitude crying, wept that night,

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the

^b Jos. xv. 14.—^c Deut. i. 24.

VER. 17. *Josue*. His former name Osee, or Hoseah, means "one saved, or salvation:" but the addition of the *i*, taken from the name of the Lord, intimates, "he shall save, or the saviour of God." C.—The Sept. have, "Ause, the son of Nave, Jesus," as he was a striking figure of our blessed Saviour, and their names are written with the same letters, *Jossua*. This Moses foresaw, and also that he would be the happy instrument, in the hand of God, of saving the Israelites, by introducing them into the land of promise, and establishing them in peace therein. M.—The changing of his name imported, likewise, that he should be the chief leader. Theod. q. 25. W.

VER. 18. *South side*, which is to the north of where you now dwell. Moses enters into several details for the satisfaction of the people, though they had probably a general idea of the country and of its fruitfulness already, having lived not far off. They might not know, however, but that some part of the inhabitants might dwell in tents, instead of towns, as many of the Arabians did.

VER. 21. *First ripe (præcoque)*: Heb. lit. "the first-born." Sept. "the days of spring, forerunners of the grape." In Madeira, grapes ripen in March. Some suppose the messengers departed in June, others in July. In Palestine, they have fresh grapes from the end of June till Martinmas, and three vintages, in August, and in each of the two following months.

VER. 22. *Sin*. The desert of Pharan was contiguous to that of Sin.

VER. 23. *And came*. The printed Heb. has, "and he came:" but the Sam. and all the versions, as well as some MSS., properly retain the plural, which the Massorets allow is right. Kenn. Diss. 1.—*Enac*, the founder of Hebron, and father of the giants of Chanaan. Jos. xv. 13.

VER. 24. *Torrent*. Sept. "vale."—*Its*. Heb. "one cluster."—*Two men*, Josue and Caleb (S. Maximus); though the Rabbin say they carried nothing.—*Lever*, or staff, suspending it thus, in order that it might not be crushed. In that valley, Doubdan (i. 21,) was assured by the religious, that clusters, weighing twelve pounds, might still be found. H.—The Fathers here contemplate Jesus Christ, suspended between the two testaments, the synagogue and the Church: the juice, or blood of the grape, (Gen. xlix. 2; Deut. xxxii. 14,) denotes his passion. S. Jer. ep. ad Fal. S. Bern. in Cant. ser. 44. C.

VER. 27. *Cades*. The desert of Pharan, or of Cades, is the same. H.—The

town is sometimes called Cades-barne, or Recem, (Chald.) which is Petra, the capital of the stony Arabia, and lies rather nearer to the Dead Sea than to the Mediterranean. It was on the high road from the Red Sea to Hebron. In one part of the desert of Cades, the people murmured for want of water. Chap. xx. 1. But there was plenty near the city. Moses continued here a long time after the return of the spies. Deut. i. 19, 46. C.

VER. 30. *South*. They had already routed the Amalecites; but the spies insidiously recall to their remembrance that they would be again in arms to obstruct their passage.—*Hethites*, dwelt nearest the Philistines, in the country which fell to the shares of Simeon and of Dan. The *Jebusites* occupied Jerusalem; and the *Amorrhites*, the most powerful of all those nations, held possession of most of the territory which was allotted to Juda. Nearer the Dead Sea, on the same mountains, dwelt the Cinezeans and the Cineans. Bonfrere places the *Chanaanites* on the banks of the Jordan, from the lake of Sodom as far as the sea of Tiberias. But they dwelt also near the Mediterranean; and the Phœnicians maintained themselves at Tyre and Sidon, against the most powerful kings of the Jews, and extended their commerce over the old world, to many parts of which they sent out colonies. C.

VER. 33. *Spoke ill, &c.* These men, who, by their misrepresentations of the land of promise, discouraged the Israelites from attempting the conquest of it, were a figure of worldlings, who, by decrying or misrepresenting true devotion, discourage Christians from seeking in earnest and acquiring so great a good, and thereby securing to themselves a happy eternity. Ch.—*Devoureth*, by being exposed to continual wars from the Arabs, Idumeans, and from its own inhabitants the monsters of the race of Enac. With this God had threatened the Hebrews, if they proved rebellious. Lev. xxvi. 38. See Ezec. xxxvi. 13. C.

VER. 34. *Monsters*. Heb. "giants."—*Locusts*, or grasshoppers. So much inferior in size were we to them. H.—Their suggestions tended to make them distrust the goodness or the power of God; and therefore he would not suffer them to enjoy the sweets of the land. Chap. xiv. 23, 29. W. See Deut. i. 28; Isa. xl. 21.

CHAP. XIV. VER. 3. *We may*. The Latin MSS. and Bibles before Sixtus V. read "in Egypt, and not in this," &c. But the present translation agrees

Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 "But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land, which we have gone round, is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude, as it were one man, and may say:

16 He could not bring the people into the land for

which he had sworn, "therefore did he kill them in the wilderness.

17 Let then the strength of the Lord be magnified, as thou hast sworn, saying:

18 "The Lord is patient and full of mercy, "taking away iniquity and wickedness, and leaving no man clear, "who visitest the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word,

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 "Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me, behold it.

24 "My servant Caleb, who being full of another spirit hath followed me, I will bring into this land, which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chanaanite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

29 "In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

30 "Shall not enter into the land, over which I lifted

* Eccli. xlv. 9; 1 Mac. ii. 55, and 56.—b Exod. xiii. 21.—c Exod. xxxii. 28.—d Psal. cii. 8.

* Exod. xxxiv. 7.—f Exod. xx. 5.—g Deut. i. 35.—h Jos. xiv. 6.—i Psal. cv. 26.—k Deut. i. 35.

with the Heb., Sept., and Chaldee. C.—They obtained what they said they wished for, ver. 28; chap. xiv. 29; xxvi. 64. W.—*And that.* Heb. &c. "and wherefore hath God brought us into this land, that we may fall," &c. In a rage they attribute a malicious design to God. C.

VER. 6. *Garments*, in testimony of their disapprobation and zeal; to make these insolent people reflect upon the evils into which they are throwing themselves. C.

VER. 9. *To eat*, or consume them, as easily as we devour a piece of bread. The expression is proverbial. Psal. xlii. 4.—*All aid.* Heb. "their shadow," which is taken in the same sense. Sept. "their time or opportunity is gone."

VER. 13. *That the.* The sentence is left imperfect, to signify the agitation and distress with which Moses was oppressed, as if he had said, Thou wilt thus afford a pretext, that the Egyptians and Chanaanites may say to one another, that thou couldst not perform what thou hadst promised; and therefore, that in vexation thou hadst destroyed thy people. H.—Heb. "Then the Egyptians shall hear it . . . and will tell it to the inhabitants of this land . . . because the Lord could not," &c. ver. 16. C.—Thus they will blaspheme thy holy name. M.

VER. 16. *Sworn.* God swore to give this land to the Hebrews, but not to this particular generation. His oath would be equally fulfilled by raising posterity to Moses, ver. 13. But, at his entreaty, he spared the descendants of this people, and gave the land to their children under Josue. H.

VER. 17. *Lord*, in overcoming all difficulties, raised either by the enemy, or by thy rebellious people.

VER. 18. *Mercy* Sept. "merciful and true," as Exod. xxxiv. 6, 7. On that occasion, it is not written that God swore. H.—But equal credit is to be

given to his word, as to an oath. M.—*Clear*, or, as S. Jerom expresses it in Exodus, *and no man of himself is innocent before thee.* C.—By these titles God will be addressed; and therefore Moses mentions them all, though some of them might seem to obstruct his petition of pardon. M.

VER. 21. *Lord.* I will surely punish the guilty; and all the earth shall know that their own crimes, and not my imbecility, prevented their taking possession of Chanaan. My glory shall shine both in my long-suffering, and in the effects of my justice.

VER. 22. *The men*, above twenty years of age, ver. 29.—*Majesty*, manifested by the signs, &c. H.—*Ten times*; very often. It is not necessary to specify the number of the rebellions, as some have done, placing the first on the other side of the Red Sea, (Exod. xiv. 11,) and the tenth here. The expression is often used to express a great but indefinite number. Eccles. vii. 20. C.

VER. 23. *It.* None of those who murmured ever entered the land of promise. Origen (hom. 27) believes that the Levites behaved with fidelity, and were not comprised in the punishment. In effect, Eleazar certainly entered Chanaan. Jos. xiv. 1. Salmon also, who espoused Rahab, had seen the wonders of God, but had not joined with the rest; so that, when it is said (ver. 2) that *all murmured*, we must explain it by S. Jerom's rule, of the greatest part; as, no doubt, many would abhor the conduct of the seditious. C.

VER. 25. *For.* Heb. "Now," &c. The enemy is ready to attack you in the defiles, and I will not expose you at present to their fury, as you shall not enter the land for many years. Wherefore *to-morrow*, &c. H.—It seems they complied reluctantly, for they probably encamped in that neighbourhood about a year. C.

up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land, which you have despised.

32 Your carcasses shall lie in the wilderness.

33 Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

34 According to the number of the forty days, wherein you viewed the land: "a year shall be counted for a day." And forty years you shall receive your iniquities, and shall know my revenge:

35 For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it faint away and die.

36 "Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

37 Died and were struck in the sight of the Lord.

38 But Josue the son of Nun, and Caleb the son of Jephone lived, of all them that had gone to view the land.

39 And Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

40 And behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

41 And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you?

42 "Go not up, for the Lord is not with you: lest you fall before your enemies.

43 The Amalecite and the Chanaanite are before you, and by their sword you shall fall, because you would not consent to the Lord, neither will the Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord, and Moses, departed not from the camp.

45 And the Amalecite came down, and the Chanaanite, that dwelt in the mountain: and smiting and slaying them, pursued them as far as Horma.

^a Ezec. iv. 6.—^b Psal. xciv. 10.

VER. 33. *Years.* Within five days from the departure out of Egypt, (M.) and above thirty-eight from this time. Heb. "they shall be shepherds," without any fixed dwelling, like the shepherds of that country.—*Consumed.* They had complained that Chanaan consumed or devoured its inhabitants. C.—Their children underwent a tempo'al, but salutary, punishment for their sin. S. Aug. ep. 75. W.

VER. 34. *Revenge.* Heb. "my breach of promise, or if my threats be vain," &c. Sept. "you shall know the fury of my anger." C.

VER. 37. *Lord,* by pestilence, (ver. 12, Philo,) or by the exterminating angel, 1 Cor. x. 10. They were burnt to death before the tabernacle, or at least died suddenly. Jans. The Jews have appointed a fast on the 7th of the sixth month, to bewail this event. C. ver. 39.

VER. 44. *Blinded* with presumption, as the Heb. *āpol*, insinuates. "Their heart was puffed up with pride, and they ascended." Deut. i. 43. C.—The enemy was ready to receive them, and easily routed this rabble, abandoned by God, and by Moses, Aaron and his sons, Josue, and other men of virtue and sense. The same place was again deluged with blood, (chap. xxi. 3,) and was called *Horma*, or "the Curse." The Sam. and Sept. add, *and they returned into the camp,*

CHAP. XV.

Certain laws concerning sacrifices. Sabbath-breaking is punished with death. The law of fringes on their garments.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall be come into the land of your habitation, which I will give you,

3 And shall make an offering to the Lord for a holocaust, or a victim, paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep:

4 Whosoever immolath the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

5 And he shall give the same measure of wine to pour out in libations for the holocaust, or for the victim. For every lamb,

6 And for every ram there shall be a sacrifice of flour of two tenths, which shall be tempered with the third part of a hin of oil:

7 And he shall offer the third part of the same measure of wine for the libation, for a sweet savour to the Lord.

8 But when thou offerest a holocaust or sacrifice of oxen, to fulfil thy vow, or for victims of peace-offerings,

9 Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the same measure, for an offering of most sweet savour to the Lord.

11 Thus shalt thou do,

12 For every ox, and ram, and lamb, and kid,

13 Both they that are born in the land, and the strangers

14 Shall offer sacrifices after the same rite.

15 There shall be all one law and judgment, both for you, and for them who are strangers in the land.

16 And the Lord spoke to Moses, saying:

17 Speak to the children of Israel, and thou shalt say to them:

18 When you are come into the land, which I will give you,

19 And shall eat of the bread of that country, you shall separate first-fruits to the Lord,

20 Of the things you eat. As you separate first-fruits of your barn-floors:

21 So also shall you give first-fruits of your dough to the Lord.

^a Judith viii. 24; 1 Cor. x. 10; Heb. iii. 17; Jude i. 5.—^d Deut. i. 42.

Thus, by their own woeful experience, they began to feel that God would keep his word in punishing the common people, as well as the leaders, ver. 37. H.

CHAP. XV. VER. 2. *Speak.* This law was probably given towards the end of the forty years, ver. 23.

VER. 3. *Victim* "of peace," as some Latin copies read, including all the different sorts, ver. 28. C.

VER. 4. *Ephi.* Heb. "a tenth of flour," or one gomer. D.

VER. 11—15. The *strangers* here spoken of are the *proselytes of justice*, who kept all the law. *Those of the gate*, who lived in the land, uncircumcised, could only present holocausts, without libations. Lev. xxii. 25. C.—"The many sacrifices (of the old law) prefigured this one sacrifice" of the new. S. Aug. de C. x. 20. Christ, represented by the oil, offers himself the *victim*, under the forms of bread and wine. D.

VER. 20. *Eat.* Heb. and Sept. "of your dough." They elevated a part towards heaven, and gave it to the priest or Levite, who lived nearest them; and, in case none could be found, as at the present day, they were to burn it in honour of God.

Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land, which we have gone round, is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude, as it were one man, and may say:

16 He could not bring the people into the land for

which he had sworn, therefore did he kill them in the wilderness.

17 Let then the strength of the Lord be magnified, as thou hast sworn, saying:

18 The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear, who visiteth the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word,

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me, behold it.

24 My servant Caleb, who being full of another spirit hath followed me, I will bring into this land, which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chanaanite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

29 In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

30 Shall not enter into the land, over which I lifted

* Eccli. xlvii. 2; 1 Mac. ii. 55, and 56.—b Exod. xiii. 21.—c Exod. xxxii. 28.—d Psal. cii. 8.

* Exod. xxxiv. 7.—f Exod. xx. 5.—g Deut. i. 35.—h Jos. xiv. 6.—i Psal. cv. 26.—k Deut. i. 35.

with the Heb., Sept., and Chaldee. C.—They obtained what they said they wished for, ver. 28; chap. xiv. 29; xxvi. 64. W.—And that. Heb. &c. "and wherefore hath God brought us into this land, that we may fall," &c. In a rage they attribute a malicious design to God. C.

VER. 6. *Garments*, in testimony of their disapprobation and zeal; to make these insolent people reflect upon the evils into which they are throwing themselves. C.

VER. 9. *To eat*, or consume them, as easily as we devour a piece of bread. The expression is proverbial. Psal. xli. 4.—*All aid*. Heb. "their shadow," which is taken in the same sense. Sept. "their time or opportunity is gone."

VER. 13. *That the*. The sentence is left imperfect, to signify the agitation and distress with which Moses was oppressed, as if he had said, Thou wilt thus afford a pretext, that the Egyptians and Chanaanites may say to one another, that thou couldst not perform what thou hadst promised; and therefore, that in vexation thou hadst destroyed thy people. H.—Heb. "Then the Egyptians shall hear it . . . and will tell it to the inhabitants of this land . . . because the Lord could not," &c. ver. 16. C.—Thus they will blaspheme thy holy name. M.

VER. 16. *Sworn*. God swore to give this land to the Hebrews, but not to this particular generation. His oath would be equally fulfilled by raising posterity to Moses, ver. 13. But, at his entreaty, he spared the descendants of this people, and gave the land to their children under Josue. H.

VER. 17. *Lord*, in overcoming all difficulties, raised either by the enemy, or by thy rebellious people.

VER. 18. *Mercy*. Sept. "merciful and true," as Exod. xxxiv. 6, 7. On that occasion, it is not written that God swore. H.—But equal credit is to be

given to his word, as to an oath. M.—*Clear*, or, as S. Jerom expresses it in Exodus, and no man of himself is innocent before thee. C.—By these titles God will be addressed; and therefore Moses mentions them all, though some of them might seem to obstruct his petition of pardon. M.

VER. 21. *Lord*. I will surely punish the guilty; and all the earth shall know that their own crimes, and not my imbecility, prevented their taking possession of Chanaan. My glory shall shine both in my long-suffering, and in the effects of my justice.

VER. 22. *The men*, above twenty years of age, ver. 29.—*Majesty*, manifested by the signs, &c. H.—*Ten times*; very often. It is not necessary to specify the number of the rebellions, as some have done, placing the first on the other side of the Red Sea, (Exod. xiv. 11,) and the tenth here. The expression is often used to express a great but indefinite number. Eccles. vii. 20. C.

VER. 23. *It*. None of those who murmured ever entered the land of promise. Origen (hom. 27) believes that the Levites behaved with fidelity, and were not comprised in the punishment. In effect, Eleazar certainly entered Chanaan. Jos. xiv. 1. Salmon also, who espoused Rahab, had seen the wonders of God, but had not joined with the rest; so that, when it is said (ver. 2) that *all murmured*, we must explain it by S. Jerom's rule, of the greatest part; as, no doubt, many would abhor the conduct of the seditious. C.

VER. 25. *For*. Heb. "Now," &c. The enemy is ready to attack you in the defiles, and I will not expose you at present to their fury, as you shall not enter the land for many years. Wherefore to-morrow, &c. H.—It seems they complied reluctantly, for they probably encamped in that neighbourhood about a year. C.



up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land, which you have despised.

32 Your carcasses shall lie in the wilderness.

33 Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

34 According to the number of the forty days, wherein you viewed the land: "a year shall be counted for a day." And forty years you shall receive your iniquities, and shall know my revenge:

35 For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it faint away and die.

36 "Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

37 Died and were struck in the sight of the Lord.

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40 And behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

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20 Of the things you eat. As you separate first-fruits of your barn-floors:

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22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moses,

23 And by him hath commanded you, from the day that he began to command and thence forward,

24 And the multitude have forgotten to do it: they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck-goat for sin:

25 And the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly; offering, notwithstanding, a burnt-offering to the Lord, for themselves and for their sin and their ignorance:

26 And it shall be forgiven all the people of the children of Israel, and the strangers that sojourn among them: because it is the fault of all the people through ignorance.

27 But if one soul shall sin ignorantly, he shall offer a the-goat of a year old for his sin:

28 And the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him.

29 The same law shall be for all that sin by ignorance, whether they be natives or strangers.

30 But the soul that committeth any thing through pride, whether he be born in the land, or a stranger, (because he hath been rebellious against the Lord,) shall be cut off from among his people:

31 For he hath contemned the word of the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity.

32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath day,

* Deut. xxii. 12; Matt. xxiii. 5.

VER. 22. *Ignorance.* Other victims are prescribed (Lev. iv. 13); so that the ignorance here mentioned must be of a different nature. The former was perhaps a sin of commission, and this a sin of omission; such as if the whole people should neglect to eat the paschal lamb. Outram believes, that the Book of Leviticus speaks of those who transgress the negative precepts, without abandoning the true religion; but the present law alludes to those who forget the laws of their fathers, and embrace a false worship. Thus Ezechias offered the victims here prescribed, though more in number, to expiate the idolatry of the people under Achaz, 1 Par. xxix. 21. See also 1 Esdr. viii. 35. Some think Moses has supplied in this place what was left deficient before. But it is more probable, that he supposes here only some of the tribes have sinned ignorantly, while in Leviticus he speaks of the whole nation. C.—No one sins for the sake of the offence, but for some advantage which we falsely persuade ourselves we shall derive from doing so. S. Aug. q. 24.

VER. 25. *And for.* Heb. "and their sin (offering) in the presence of the Lord, for their ignorance." C.

VER. 30. *Pride.* Heb. and Sept. "with hand, or with head (Chald.) up-lifted," without shame or control.—*Rebellious.* Heb. "he hath blasphemed, or irritated the Lord." Such crimes imply a contempt of the law.—*Cut off* by God, if the judges neglect to do it. The Hebrews maintain that each individual has a right to kill such scandalous offenders, as Phinees did Zambri. Chap. xxv. 7; 1 Mac. ii. 23. It is not clear whether all strangers, living in the country, were subjected to this law. Seld. Jur. ii. 11. Though such crimes were not pardoned by the law, true repentance will free us from them. S. Aug. q. 25. W.

VER. 32. *Wilderness* of Pharan, if this crime were committed soon after the murmuring of the people, or in some other part of the desert. This example tends to show the severity and extent of the former precept. The law had condemned the breaker of the sabbath to be put to death. But Moses consulted the Lord, to know in what manner; or perhaps there were some circumstances attending the offender, which extenuated or enhanced his crime. Some of the Rabbins have unjustly aspersed the character of Salphaad, as if he were the person, because it is said that he died in the desert in his own sin. Chap. xxvii. 3. C.

VER. 38. *Fringes.* The Pharisees enlarged these fringes through hypocrisy, (Matt. xxiii. 5,) to appear more zealous than other men for the law of God. Ch.—Our Saviour conformed to this law, Luke viii. 44. Moses shows that these fringes were to be made for the cloak, which was square, and not for the tunic. Deut. xxii. 12. The colour, in S. Justin's time, was purple. Dial. C.

CHAP. XVI. VER. 1. *Isaac* was brother of Amram; and, consequently, his

33 That they brought him to Moses and Aaron, and the whole multitude.

34 And they put him into prison, not knowing what they should do with him.

35 And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp.

36 And when they had brought him out, they stoned him, and he died as the Lord had commanded.

37 The Lord also said to Moses:

38 Speak to the children of Israel, and thou shalt tell them, "to make to themselves fringes in the corners of their garments, putting in them ribands of blue:

39 That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things,

40 But rather being mindful of the precepts of the Lord, may do them, and be holy to their God.

41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

CHAP. XVI.

The schism of Core and his adherents: their punishment.

AND behold Core, the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron, the sons of Eliab, and Hon, the son of Pheleth, of the children of Ruben,

2 Rose up against Moses, and with them two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

3 And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: why lift you up yourselves above the people of the Lord?

b Eccli. xlv. 22; 1 Cor. x. 10; Jude i. 12.

son was the cousin of Moses.—*Core* engaged the rest in his revolt. Heb. "took or replied," interrupting Moses at the very time when he was speaking, in the name of God, and requiring that he should show by what right he arrogated to himself alone that authority. "Core separated himself." Chal. "He retired." Syr. "Core spoke . . . and Dathan . . . and they rose up." Sept. It is not known when this revolt happened. Some place it at the camp of Sinai; others at that of Jetebara. Deut. x. 8.

VER. 2. *Rose up.* The crime of these men, which was punished in so remarkable a manner, was that of schism, and of rebellion against the authority established by God in the Church; and their pretending to the priesthood without being lawfully called and sent: the same is the case of all modern sectaries. Ch.—Let them dread a similar punishment; not only the authors of such wicked pretensions, but those also who consent to them. Rom. i. 32. For we find that Core and all his adherents were buried in hell (ver. 33); and those likewise who complained that their punishment was too severe, fell victims to the raging fire, ver. 49. With what earnestness ought we not, therefore, to contend for the faith once delivered to the saints! Jude 3. For if those be so severely punished who rise up in opposition to lawful superiors, either in church or state, what swift destruction do they not bring upon their own heads who deny God, who bought them, and make him a liar, by calling in question his most sacred truths? 2 Pet. ii. 1. H.—Core and his companions impugned not the law directly, but resisted Moses and Aaron. S. Ignat. ep. ad Magnes. They believed in the same God; yet, because they took upon themselves to sacrifice, they were forthwith punished by God, and their unlawful sacrifices could do them no service. S. Cyp. ep. i. 6. Thus we are warned to keep in the true Church, and to obey those who are set over us; and never, for any temporal consideration whatever, to encourage, by our presence, the sermons or meetings of heretics, or of schismatics, lest we perish with them, ver. 26. W.

VER. 3. *Let it be enough.* Heb. *rob*, "too much you take upon you;" or "suffice it for you." Sept.—*Holy ones*, as deserving of the priesthood as yourselves, ver. 10. Why then would you treat them as your inferiors? We will throw off the yoke, and assert our just rights. C.—On the same plea, Luther (de Abrog. Missa) rejects all ecclesiastical hierarchy, and will have no distinct priesthood, because all Christians are called *priests*, (Apoc. i.,) and a *holy priesthood*, 1 Pet. ii. 5. W.—But they do not take notice that the apostle immediately explains himself, by saying, *to offer up spiritual sacrifices, and to declare the virtues of Christ*; in which sense they are also styled a *kingly priesthood*. Ib. ver. 9. H.

4 When Moses heard this, he fell flat on his face :

5 And speaking to Core, and all the multitude, he said : In the morning the Lord will make known who belong to him, and the holy he will join to himself : and whom he shall choose, they shall approach to him.

6 Do this therefore : Take every man of you your censers, thou Core, and all thy company,

7 And putting fire *in them* to-morrow, put incense upon it before the Lord : and whomsoever he shall choose, the same shall be holy : you take too much upon you, ye sons of Levi.

8 And he said again to Core : Hear, ye sons of Levi :

9 Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him ?

10 Did he therefore make thee, and all thy brethren, the sons of Levi, to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord ? for what is Aaron that you murmur against him ?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered : We will not come.

13 Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a lord over us ?

14 Thou hast brought us indeed into a land, that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards ; wilt thou also pull out our eyes ? We will not come.

15 Moses therefore being very angry, said to the Lord : Respect not their sacrifices : thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core : Do thou and thy congregation stand apart before the Lord to-morrow, and Aaron apart.

17 Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers : let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing,

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said :

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said : O most mighty, the God of the spirits of all flesh, for one man's sin, shall thy wrath rage against all ?

23 And the Lord said to Moses :

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron : and the ancients of Israel following him,

26 He said to the multitude : Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out, stood in the entry of their pavilions, with their wives and children, and all the people.

28 And Moses said : By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head :

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me :

30 But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

31 And immediately as he had made an end of speaking, the earth broke asunder under their feet :

32 And opening her mouth, devoured them with their tents, and all their substance.

33 And they went down alive into hell, the ground closing upon them, and they perished from among the people.

a Deut. xi. 6 :

Psal. cv. 17, and 18.

VER. 5. *The holy ones*, whom he has chosen for the high priesthood. The psalmist, speaking of this sedition, says, *they provoked . . . Aaron, the holy one of the Lord*. Psal. cv. 16. C. See 1 Tim. ii. 19.—Only those who are chosen by God, can lawfully perform this sacred office, as the Almighty declares by a miracle. H.

VER. 6. *Censers*. It was not lawful for the Levites to offer incense : but they had prepared for themselves the ensigns of the priestly power, and Moses permits them to try their success. H.

VER. 7. *Lord*, in his sanctuary, where the priests alone offered incense twice a day upon the altar. C.—*Too much*. Moses retorts upon them their own words, ver. 3.

VER. 9. *To him* : Heb. and Sept. “to them,” or instead of the people. God had chosen them for that post of honour, to the exclusion of all the rest, so that they ought, the least of all, to have complained. But it often happens, that those who are the most exalted, take occasion to esteem themselves deserving of still higher honours ; and thus, like Lucifer, fall into the bottomless pit ! H.

VER. 14. *Eyes*. These princes of Ruben were not desirous of the priesthood, as Core was ; they repined, that Moses had got possession of the sovereign authority, and therefore they endeavour to represent him as an impostor, who had promised great things, but in reality had deprived the people of all the happiness which they formerly enjoyed in Egypt, and was now disposed to exercise his tyranny upon their very persons. H.—“Do you wish that we should not see through your impostures ?” Heb. “wilt thou put out the eyes of these men,” who have informed us what sort of a country Chanaan is ? Sept. “thou hast blinded these men,” who are so stupid as to obey thee. C.—Chaldee, “though thou pull out our eyes, we will not come.”

VER. 15. *Very angry*. This anger was a zeal against sin ; and an indignation at the affront offered to God ; like that which the same holy prophet conceived upon the sight of the golden calf, Exod. xxxii. 19. Ch.—*Respect not*. Heb. “thou wilt not have regard for *their sacrifices*,” as long as they continue in these sentiments of pride and of rebellion. H.—*Thou knowest*. Heb. “I have not,” &c.—*Ass*. This expression is proverbial, 1 Kings xii. 3. The Samar. and Sept. read, *emud*, “any thing desirable,” instead of *emur*, “an ass.” C.

VER. 26. *Depart*. If we give any encouragement to schismatics, or go to their meetings, we must expect to be involved in their sins. S. Cyp. de Lapsis 5. W.

VER. 27. *People* (*frequentia*). The Sept. generally translate *topom* by *apokene*, “family and effects,” of every denomination. C.—Here was a full assembly waiting for the event, between fear and hope. As these rebels would not come, when Moses sent for them, he condescended to go to them, and denounced the impending ruin, ver. 14, 25. W.

VER. 30. *Hell*. See Psal. liv. 16 ; Prov. i. 12. “They were consigned to the tomb before they were dead,” (S. Optatus, B. i.,) while their impenitent souls were buried in hell. The souls of their infant children, which had no share in their rebellion, might be exempted from the latter part of their punishment. C.—“They descend into hell alive ; *that is*, feeling their own perdition, who, imitating Core, . . . separate from the Church, and presently fall into heresy.” S. Aug. ep. 93.

VER. 32. *Tents*. Heb. adds, “all those who belonged to (or sided with) Core, and all their riches.” Moses informs us, (chap. xxvi. 10,) how some of Core's children were miraculously preserved. Their descendants were appointed by David to sing and to guard the doors of the temple, 1 Par. ix. 19. C.—Samuel was of the same family. 1 Par. vi. 33. T.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar, the son of Aaron, the priest, to take up the censers that lie in the burning, and to scatter the fire of one side and the other: because they are sanctified

38 In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

39 Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar:

40 That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger, or any one that is not of the seed of Aaron, should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses.

41 The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord.

42 And when there arose a sedition, and the tumult increased,

43 Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

44 And the Lord said to Moses:

45 Get you out from the midst of this multitude, this moment will I destroy them. And as they were lying on the ground,

46 Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

VER. 35. *Incense.* Core had left them, and was busy in stirring up the people to rebellion, when a fire proceeding from the cloud, or from the altar, or perhaps a thunderbolt, (C.) came to arraign them before God's tribunal, there to meet their chief, and to hear the eternal sentence of separation from all good, which was instantly pronounced upon all who died impenitent. H.

VER. 38. *Sinners.* These censers were sanctified or set apart for God's altar: 1. By the intention of those who used them, though contrary to his will; 2. by the exemplary vengeance which he exercised upon the rash pretenders to the priesthood; 3. by being a monument of their folly, and therefore placed, by God's order, upon the altar, to deter all others from imitating their conduct. Eleazar was commanded to take them up, and scatter the strange fire; that Aaron might not be defiled with touching the carcasses or ashes of the deceased, nor seem to exult in their death. C.—God was thus also pleased to manifest that the children of Aaron, and not of the other Levites, should succeed him. S. Aug. q. 30. W.

VER. 39. *Altar of holocausts,* which was already covered with plates of brass. C.

VER. 40. *Stranger,* though he be even of royal dignity. Thus Osias was afflicted with a perpetual leprosy, which rendered him incapable of exercising even the office of king, because he had attempted to offer incense, 2 Kings xv. 5; 2 Par. xxvi. 17. H.

VER. 49. *Core.* We cannot reckon less than 15,000, who perished in consequence of their adherence to this innovator. Behold the first-fruits of ambition and of rebellion. H.

CHAP. XVII. VER. 2. *Speak.* The cause of the different families of the Levites being now fully decided, that none of the other tribes might pretend to the honour of the priesthood, God orders Moses to propose another miracle to

47 When Aaron had done this, and had run to the midst of the multitude, which the burning fire was now destroying, he offered the incense:

48 And standing between the dead and the living, he prayed for the people, and the plague ceased.

49 And the number of them that were slain, was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

50 And Aaron returned to Moses to the door of the tabernacle of the covenant, after the destruction was over.

CHAP. XVII.

The priesthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron shall be for the tribe of Levi, and one rod shall contain all their families:

4 And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

6 And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

7 And when Moses had laid them up before the Lord in the tabernacle of the testimony:

8 He returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling, it had bloomed blossoms, which spreading the leaves, were formed into almonds.

9 Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw, and every one received their rods.

10 And the Lord said to Moses: Carry back the rod

them, of a less terrible nature than the preceding one.—*Man*, or prince of the tribe. H.—The name of Aaron was written upon his staff, which was taken from an almond tree; those of the princes of the other tribes appeared upon their respective rods, and represented their different families, ver. 3. C.

VER. 6. *Besides, &c.* Heb. and the other versions, "the rod of Aaron was in the midst of their rods." Whence some infer, that there were only twelve rods. But Origen, (hom. 9,) and most others, allow thirteen, as the tribe of Joseph was divided into those of Ephraim and Manasses; (C.) each of whom had a proper representative or prince. See chap. ii. 18, 20; x. 22; xiii. 9, 12. The tribe of Levi is generally placed by itself. If there were only twelve rods, whether would the name of Elisama, or that of Gamaliel, designate the tribe of Joseph? Who was properly the prince of that undivided tribe? H.

VER. 8. *The rod of Aaron for the house of Levi, was budded, &c.* This rod of Aaron, which thus miraculously brought forth fruit, was a figure of the blessed Virgin conceiving and bringing forth her Son, without any prejudice to her virginity. Ch.—*Almonds.* Buds, blossoms, leaves, and fruit just formed, (Isa. xviii. 5,) appeared upon the rod, which before was dry. Tostat believes that it continued in the same state during the whole time that it was preserved in the ark. "The grace of the priesthood never fades." S. Amb. ep. 63, or 58. The almond tree is the first which blossoms, and therefore it is styled a *watching rod*. Jer. i. 11. The Fathers observe in this of Aaron a figure of Christ's passion and glorious resurrection; and Origen (hom. 9) remarks, that from his cross proceed the sweet odours of virtue, and the fruits of converted nations. C.—For Christ made peace through the blood of his cross. Colos. i. 20. The blessed Virgin, whom the blooming rod also represents, might as easily become a mother without losing her virginal integrity, as this dry rod might produce fruit, without receiving any moisture from the earth. S. Aug., S. Greg. Nys., S. Bern., &c. W.

of Aaron into the tabernacle of the testimony, "that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me, lest they die.

11 And Moses did as the Lord had commanded.

12 And the children of Israel said to Moses: Behold we are consumed, we all perish.

13 Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

CHAP. XVIII.

The charge of the priests, and of the Levites, and their portion.

AND the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.

2 And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.

3 And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5 Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.

7 But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

8 And the Lord said to Aaron: Behold I have given thee the charge of my first-fruits. All things that are sanctified by the children of Israel, I have delivered to thee, and to thy sons for the priestly office, by everlasting ordinances.

^a Heb. ix. 4.—^b Exod. xxx. 15;

9 These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee, and thy sons.

10 Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing.

11 But the first-fruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

12 All the best of the oil, and of the wine, and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee.

13 All the first-ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

14 Every thing that the children of Israel shall give by vow, shall be thine.

15 Whatsoever is first-born of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the first-born of man thou shalt take a price, and every beast that is unclean, thou shalt cause to be redeemed;

16 And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary.
^b A sicle hath twenty obols.

17 But the firstling of a cow, and of a sheep, and of a goat, thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18 But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder, shall be thine.

19 All the first-fruits of the sanctuary, which the children of Israel offer to the Lord, I have given to thee, and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons.

20 And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

Lev. xxvii. 25; Supra, iii. 47; Ezech. xlv. 12.

CHAP. XVIII. VER. 1. *Priesthood.* If you transgress, or if you neglect to instruct and watch over those who are employed about the *sanctuary*, you shall be responsible for it. C.

VER. 2. *Sceptre.* Heb. *ssobot*, denotes also "tribe, family," &c. C.—All the other children of Aaron's father were to be in the order of the Levites, among whom even Moses left his own family, though he was himself an extraordinary priest. H.

VER. 7. *Priests.* Heb. "you shall serve in the ministry of priests which I have given you." The office was not due to them on account of any superior merit. H.

VER. 8. *Charge*, as stewards or dispensers (C.) of what is offered to me; part of which I abandon to your use, as long as your republic shall subsist. M.

VER. 9. *And are.* Heb. "This shall be thine, of the most holy things, from the fire." Some parts of the victims for sin and of the libations were to be consumed, while the rest was given to the priests. These libations were not properly styled *holy of holies*, (which were to be eaten only in the holy place, by those who were in actual service,) no more than the peace-offerings were, of which even women might partake, ver. 11, 12; Lev. x. 14.

VER. 11. *House*, perpetually. Hired servants were not admitted to eat of them. Lev. xxii. 10. C.

VER. 13. *First-ripe (initia).* "The beginnings" (H.) of the fruit of trees, in the fourth year. Lev. xix. 24. It may also comprise all the fruits of the earth.

C.—First-fruits must be distinguished from tithes, which were only the tenth part. The former were offered immediately to the Lord, but the latter to the priests, &c., for their support. Besides the first-fruits of ears of corn at the Passover, and of bread at Pentecost, and at every weekly baking, first-fruits were to be given in the 7th month of the harvest and of the vintage, according to each person's generosity, provided he gave between the 40th and the 50th part of his revenue; and these last are commonly the first-fruits meant in Scripture.—Lord, in sacrifice. If they were given to the priest, the unclean might partake of them. M.

VER. 16. *Of it*; the first-born of man. The child might be redeemed sooner, and sometimes they waited till after the purification of the mother, or 40 days, as our blessed Lady did. Luke ii. 22. C.—Five sicles of silver, or about 11.6 Eng., were then to be paid, unless poverty obliged them to give only two turtles or pigeons. H.—Beasts might be redeemed after they were eight days old. Exod. xiii. 12.

VER. 19. *A covenant of salt.* It is a proverbial expression, signifying a covenant not to be altered or corrupted; as salt is used to keep things from corruption; a covenant perpetual, like that by which it was appointed that salt should be used in every sacrifice. Lev. ii. 3. Ch.—Thus God gave the kingdom to David for ever, by a covenant of salt, 2 Par. xiii. 5. Salt is an emblem of eternity. Oleaster believes that salt was used in the ratification of all solemn covenants, to denote their stability. C.

VER. 20. *Nothing.* No portion of land, like the other tribes; but only some

21 And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant :

22 That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,

23 But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. ^aThey shall not possess any other thing,

24 But be content with the oblation, or tithes, which I have separated for their uses and necessities.

25 And the Lord spoke to Moses, saying :

26 Command the Levites, and declare unto them : When you shall receive of the children of Israel the tithes, which I have given you, offer the first-fruits of them to the Lord, that is to say, the tenth part of the tenth :

27 That it may be reckoned to you as an oblation of first-fruits, as well of the barn-floors as the wine-presses :

28 And of all the things of which you receive tithes, offer the first-fruits to the Lord, and give them to Aaron the priest.

29 All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30 And thou shalt say to them : If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the first-fruits of the barn-floor and the wine-press :

31 And you shall eat them in all your places, both you and your families : because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony.

32 And you shall not sin in this point, by reserving

^a Deut. xviii. 1.

the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

CHAP. XIX.

The law of the sacrifice of the red cow, and the water of expiation.

AND the Lord spoke to Moses and Aaron, saying .
2 This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke :

3 And you shall deliver her to Eleazar the priest, ^bwho shall bring her forth without the camp, and shall immolate her in the sight of all :

4 And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times,

5 And shall burn her in the sight of all, delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6 The priest shall also take cedar-wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

7 And then, after washing his garments and body, he shall enter into the camp, and shall be unclean until the evening.

8 He also that hath burned her shall wash his garments and his body, and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion, because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell

^b Heb. xiii. 11.

towns and suburbs, allotted to thy children in the midst of the Israelites. They might purchase land as well as others, and might obtain a property by the *vows* of their brethren. Lev. xxvii. 14. Jeremias (xxxii. 7) and S. Barnaby had land. Acts iv. 3. God had provided for his ministers abundantly, without exposing them to much trouble. The Levites enjoyed the tithes of all the produce of the country, besides the first-fruits of corn, dough, &c., and some parts of each beast that was killed in the town. Deut. xviii. 3. The priests, who were still fewer in number, enjoyed the hundredth part of the revenue of all Israel, receiving tithes from the Levites, and innumerable accidental offerings of wine, &c.—*I am*, &c. God promises to reward those who serve him with fidelity. Deut. xviii. 1; Jos. xiii. 14. The priests of the new law ought more particularly to serve him with disinterestedness, for his own sake. C.—Of this they are reminded, when they take the first step towards holy orders. The bishop cuts off some of their hair in the form of a cross, while they recite, *The Lord is the portion of my inheritance, and of my cup: it is Thou that wilt restore my inheritance to me.* Psal. xv. 5. Pontif. Rom. H.

VER. 23. *People*; or the Heb. may be also “they shall bear their *own* iniquity.” If they prove negligent in performing their duty they shall be punished; and if they do not restrain the people from approaching the tabernacle, they shall be answerable for their offence, and both shall incur death. C.

VER. 32. *By*, &c. Heb. “when you have made a heave-offering of the best of it; nor shall you profane the holy things of,” &c. H.—This they would do, if they gave the worst only to the priests. D.

CHAP. XIX. VER. 2. *Observance*. Heb. “ceremony.” Sept. “distinction, (*diastole*, S. Aug. q. 33,) or ordinance.” C.—*Victim*. Heb. “the ordinance of the law.” D.—*A red cow*, &c. This red cow, offered in sacrifice for sin, and consumed with fire without the camp, with the ashes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the passion of Christ, by whose precious blood, applied to our souls in the holy sacraments, we are cleansed from our sins. Ch.—*Age*, three years old. Some translate, “entirely red.” They suppose that these regulations are in opposition to the customs of the Egyptians, who never sacrificed the cow, esteeming it sacred to Isis, or to the moon. Spencer (Rit. ii. 15) adds, that the red colour was formerly in the highest estimation; and this victim represented the death of Christ who expiated our defilements.

VER. 3. *Of all*. Heb. “before his face.” Sept. “they shall bring her out, slay and burn her before him,” which must be referred to some other priests, who accompanied Eleazar on this occasion, ver. 8. C.—Aaron did not perform this

office, as the sacrifice was not solemn, but sorrowful, and designed for purification. M.—The Rabbin say, however, that the high priest performed this ceremony ever after; and, since the building of the temple, they did it upon Mount Olivet. This is also remarked by S. Jerom, ep. 27. It was thus a more lively figure of Jesus Christ sweating blood on that same ground; as the smoke might represent his ascension. Acts i. 10; Luke xxii. 44. C.—He died out of Jerusalem, in full age, (ver. 2,) or thirty-three years old, being wounded in every part for our transgressions, (ver. 5,) setting us an example how to suffer, (ver. 6,) and by his blood communicating virtue to the sacraments, ver. 5. His body, derived from Adam, (or red earth, ver. 2,) was buried in a most clean place, (ver. 9,) and those who crucified him became more unclean (ver. 8); while even those who were employed in burying him (ver. 9) required to be cleansed by the grace of his passion, which must be communicated to them by baptism, in the name of the blessed Trinity, without which they cannot partake of any of the sacraments. Chap. xii. The old law could bring nothing to perfection. Those who lived under that dispensation, were forced to wait till the evening, (ver. 7,) when in the last ages the new law commenced, that by faith in Christ they might obtain the remission of their sins. Thus we perceive the meaning of many things which to the Jews were veiled in shadows. Heb. x. S. Aug. q. 33. Theod. q. 36. W.—The Fathers observe also, that the infirmity of our Saviour's flesh, and his liberty in giving and resuming his life, (John x. 18,) were denoted by the cow, which had never been yoked. C.

VER. 4. *And*. Heb. “And Eleazar, the priest, shall take part of her blood with his finger.” He looked from the pile of wood, where he was standing, towards the west, and sprinkled the blood, and wiping his fingers upon the skin of the cow, waiting till the fire was kindled, before he opened her belly; he then threw into the fire the cedar-wood, &c. Drusius.—Others believe that this last ceremony was performed by some one else, (ver. 7,) as it is not clear that Eleazar became unclean.

VER. 6. *Dyed*, with which the cedar and hyssop were tied together, as being deemed most proper instruments of purifications. Lev. xiv. 4, 49. S. Paul informs us (Heb. ix. 19) that Moses thus sprinkled the people and the book: and branches of this description were probably used when the people took this holy water, ver. 18. The ashes intimate that those who have sinned may be purified by the sacrament of penance, ver. 9. C.

VER. 10. *Strangers*. Even those who had not embraced the Jewish religion. Grotius.—Thus, the baptism of Christ brings salvation both to the Jews and to the Gentiles. S. Aug.

among them, shall observe this for a holy thing, by a perpetual ordinance.

11 He that toucheth the corpse of a man, and is therefore unclean seven days,

12 Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

14 This is the law of a man that dieth in a tent: All that go into his tent, and all the vessels that are there, shall be unclean seven days.

15 The vessel that hath no cover nor binding over it, shall be unclean.

16 If any man in the field, touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17 And they shall take of the ashes of the burning and of the sin-offering, and shall pour living waters upon them into a vessel.

18 And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing.

19 And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.

21 This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening.

^a A. M. 2552, A. C. 1452.—^b Exod. xvii. 3.

VER. 12. *Seventh.* If he neglect to be sprinkled on the third day, his purification will be protracted till the tenth. C.

VER. 13. *Upon him,* unless he be excused by ignorance, (Lev. v. 3, 6,) he shall be slain.

VER. 15. *Cover.* Sam. "neither chains nor bands." Formerly boxes were tied down. Hom. Odys. 8. If the covering of any hollow vessel was off, when a corpse was present, it became unclean. C.

VER. 16. *Grave.* The Hebrews buried at a distance from towns, and set up some mark to apprise all people, that they might not be defiled for seven days. C.

VER. 17. *Burning* of the red cow, which was also a *sin-offering*, ver. 9. H.—Upon the ashes they poured some running or spring water. C.

VER. 20. *Church,* or assembly of the people. H.—He shall be put to death by the judges, or by God. M.

CHAP. XX. VER. 1. *Sin, Zin, or Tsin,* nearer to Judea than the desert, where the Hebrews encamped before. Exod. xvi. 1. H.—Moses informs us of very little from the time when the people murmured at Cades-barne, in the second year, till the beginning of the fortieth year of their sojournment.—*In Cades.* The Rabbin assert, they remained there the first time twenty-nine years, (chap. xiv. 45,) and the second, ten. Genebrard, A. M. 2670. But we do not believe they continued there above a year the first time.—*Mary.* S. Gregory of Nyssa, and S. Ambrose, suppose she was always a virgin, in which respect she was a figure of our blessed Lady, as well as in her name. She was probably 130 years old, as she was very discreet at the time of the birth of Moses, and employed by Providence in preserving his life, as the blessed Virgin screened our Saviour from the fury of Herod. She had the superintendence over the Hebrew women (Exod. xv. 20. Theod. in Mic. vi. 4); and hence many apply to her and her brothers those words of Zacharias, (xi. 8,) *I cut off three shepherds in one month.* Mary died

22 Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

CHAP. XX.

The death of Mary, the sister of Moses. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

AND the children of Israel, and all the multitude came^a into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

2 And the people wanting water, came together against Moses and Aaron:

3 And making a sedition, they said: Would God we had perished among our brethren before the Lord.

4 ^bWhy have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place, which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moses and Aaron, leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

7 And the Lord spoke to Moses, saying:

8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

9 ^cMoses therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: ^dCan we bring you forth water out of this rock?

11 And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in

^e Exod. xvii. 3, and 6; Wisd. xi. 4.—^d Psal. lxxvii. 15, and 20; 1 Cor. x. 4.

without being permitted to enter the promised land, on account of her murmuring, chap. xii. Thus the synagogue, though proud of her prerogatives, cannot enter the land of rest. C.—*There.* Some place this Cades not far from the Red Sea, (ver. 20,) south of Idumea, while the other was to the north, and nearer Chanaan, being generally called Cades-barne. Bonfriere and C. Lapide. Chap. xx. 16.—In this place Mary died, four months before Aaron. M.

VER. 3. *Brethren,* Core, &c., (chap. xvi. 32,) or with them who died (chap. xi.) at the graves of lust. C.

VER. 6. *And cried . . . to murmur.* These words are not found in the Heb., Sept., &c. nor in the new edition of S. Jerom, though they occur in most of the Latin MSS. C.—If it be an addition, it must be very ancient. Mariana.

VER. 8. *The rod,* with which Moses had wrought so many miracles, and which was placed in the tabernacle, ver. 9. It is called *his rod*, in the Heb., ver. 11. We do not find that the rod of Aaron, which budded, was used to work miracles.—*Thou.* Sept. "you." Both Moses and Aaron concurred in the action, (ver. 12,) but Moses was the chief agent. C.

VER. 10. *Rock.* Your frequent murmurs will stop the course of God's bounty. If God had not condemned the conduct of his ministers on this occasion, we could hardly find any reason to blame them. But the Fathers observe, that they betrayed a want of resolution, and intended to throw the blame upon the incredulity of the people, in case they failed of success. *Because they exasperated his spirit, and he distinguished with his lips.* Psal. cv. 33. See S. Chrys. and S. Aug. on this Psalm.

VER. 11. *The rock.* This rock was a figure of Christ, and the water that issued out from the rock, of his precious blood, the source of all our good (Ch.): while the striking twice with the rod denoted the cross, composed of two pieces of wood. S. Aug. q. 35. W.

great abundance, so that the people and their cattle drank.

12 And the Lord said to Moses and Aaron: "Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them.

13 This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

14 In the mean time Moses sent messengers from Cades to the king of Edom, to say: Thus sayeth thy brother Israel: Thou knowest all the labour that hath come upon us:

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us, and our fathers:

16 And how we cried to the Lord, and he heard us, and sent an angel, who hath brought us out of Egypt. Lo we are now in the city of Cades, which is in the uttermost of thy borders,

17 And we beseech thee, that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aside to the right hand nor to the left, till we are past thy borders.

18 And Edom answered them: Thou shalt not pass by me, if thou dost, I will come out armed against thee.

19 And the children of Israel said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20 But he answered: Thou shalt not pass. And immediately he came forth to meet them, with an infinite multitude, and a strong hand:

21 Neither would he condescend to their desire, to grant them passage through his borders. Wherefore Israel turned another way from him.

a Deut. i. 37.—b Infra, xxxiii. 38; Deut. xxxii. 50.

VER. 12. *You have not believed, &c.* The fault of Moses and Aaron, on this occasion, was a certain diffidence and weakness of faith: not doubting of God's power or veracity; but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity. Ch.—*Land*, beyond the Jordan, which is described (chap. xxxiv. 2) as the land of promise, though the east side of the Jordan was so too. H.

VER. 14. *Cades*, not far from Mount Hor, on the confines of Idumea, ver. 22, and Judges xi. 16. C.

VER. 16. *Angel*, who had performed so many wonders in favour of the Hebrews. He is generally supposed to have been S. Michael in the cloud.

VER. 18. *Edom*, the people who dwelt near Mount Hor. Those of Seir, lying more to the west, (D.) granted them leave to pass, and to buy food. Deut. ii. 28, 29. Grotius maintains that the Hebrews might justly have forced a passage upon this refusal; as S. Augustine (q. 44) says, that they might lawfully have waged war upon the Amorrites on the like occasion. But Selden (Mare, claus. 20) asserts, that princes have a right to hinder others from passing through their territories; and S. Augustine only excepts one case, when they are sure the strangers can or will do no harm. But how can they obtain this assurance? Calmet answers, the long continuance of the Hebrews near the confines of Seir, without offering any molestation, and their being conducted by so holy a general, might give the people of Hor sufficient security. But at any rate the Israelites could not wage war upon them for refusing a passage, since they were expressly forbidden by God: *Stir not against them*, (Deut. ii. 5,) the people of Seir, nor against any of the Idumeans, the children of Esau, who had taken possession of the country of the Horrites. Gen. xiv. 6. The angel in the cloud directed them to proceed, without molesting their territory. They went, therefore, towards the south, round the land of the Idumeans, who dwelt near the Dead Sea. H.

VER. 22. *Hor*, in the territory of Cades, or Rekem, which is the same town as Petra. Onkelos Josep. Ant. iv. 4. Hor was part of a range of moun-

22 And when they had removed the camp from Cades, they came to Mount Hor, which is in the borders of the land of Edom:

23 Where the Lord spoke to Moses:

24 Let Aaron, saith he, go to his people: for he shall not go into the land, which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

25 Take Aaron and his son with him, and bring them up into Mount Hor:

26 And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar, his son: Aaron shall be gathered to his people, and die there.

27 Moses did as the Lord had commanded: and they went up into Mount Hor before all the multitude.

28 And when he had stript Aaron of his vestments, he vested Eleazar, his son, with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

CHAP. XXI.

King Arad is overcome. The people murmur, and are punished with fiery serpents: they are healed by the brazen serpent. They conquer the kings of Sehon and Og.

AND^c when king Arad, the Chanaanite, who dwelt toward the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them, carried off their spoils.

2 But Israel binding himself by vow to the Lord, said: If thou wilt deliver this people into my hand, I will utterly destroy their cities.

3 And the Lord heard the prayers of Israel, and delivered up the Chanaanite; and they cut them off, and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.

4 And they marched from Mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom

* A. M. 2552.—d Infra, xxxiii. 40.

tains, like Libanus. The Hebrews encamped at a place called Mosera. Deut. x. 6. C.

VER. 26. *Vesture*, or pontifical attire. Eleazar had been anointed already, so that perhaps he stood in need of no other ceremony to be acknowledged high priest. He was dispensed with on this occasion to attend his dying father. The Spirit of God gives great encomiums to Aaron. Mal. ii. 4—7; Eccli. xlv. 7, 27. He, at the same time, prefigured Christ, the gospel, and the old law. He spoke plainly, and was allowed to enter the holy of holies; while Moses was excluded, spoke with difficulty, and had a veil on his face. See S. Jer. ep. ad Fab. man. 33. But on the other hand, he represented the law with all its defects. He falls into several great faults, and dies despoiled of his glorious vestments, to show the abrogation of his priesthood. C.

VER. 29. *Dead*, in the 123rd year of his age. M.—Neither Moses, Aaron, nor Mary, representing the law, the priests, and the prophets of the Old Testament, could introduce the people into the promised land. This honour was reserved for Josue, the illustrious figure of Jesus Christ, and of his Church. C.

CHAP. XXI. VER. 1. *Arad*. This was either the name of the king, or of his city, which was situated in the southern parts of Chanaan, and which fell to the share of Hobab, in the tribe of Juda. H.

VER. 2. *Cities*. Heb. "I will subject their cities to anathema, or utter destruction." This vow they probably made at the place called *Horma*, or "Anathema," which was anciently called Saphaad. Judges i. 17. They fully executed their threat under Josue, who defeated the king of Hered, (Jos. xii. 14,) though they destroyed, at present, whatever they could. Arad was afterwards rebuilt by Hobab.

VER. 3. *Anathema*. That is, a thing devoted to utter destruction. Ch.—The explanation of Horma is inserted by S. Jerom. H.

VER. 4. *Edom*, one of the princes, had refused them a passage; upon which they went by Salmona to Phunon, (chap. xxxiii. 37, 42,) where they probably

And the people began to be weary of their journey and labour.

5 And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food.

6 Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them.

7 Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people:

8 And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

9 Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

10 And the children of Israel setting forwards camped in Oboth.

11 And departing thence, they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

12 And removing from thence, they came to the torrent Zared:

13 Which they left, and encamped over against Arnon,^d which is in the desert, and standeth out in the borders of the Amorrite. For Arnon is the border of Moab, dividing the Moabites and the Amorrites.

14 Wherefore it is said in the book of the wars of the Lord: As he did in the Red Sea, so will he do in the streams of Arnon.

15 The rocks of the torrents were bowed down, that they might rest in Ar, and lie down in the borders of the Moabites.

16 When they went from that place, the well appeared, whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up. They sung thereto:

18 The well which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looketh towards the desert.

21 And Israel sent messengers to Sehon, king of the Amorrites, saying:

^a Judg. viii. 25; Wisd. xvi. 5; 1 Cor. x. 9.—^b John iii. 14.—^c Deut. ii. 9.—^d A. M. 2553.

murmured, (chap. vi.) and were bitten by the serpents, as we read in this chapter. C.

VER. 5. *God.* They had before often directed their complaints against the two brothers. Now, Aaron being no more, they attack God himself, who had always resented the injury done to his ministers.—*Food.* So they call the heavenly manna: thus worldlings loathe the things of heaven, for which they have no relish. Ch.—Sept. "our soul is indignant at this most empty bread," which has no solidity in it, nor support. Many translate the Heb. "most vile bread." Thus, in the blessed eucharist, the substance of bread is removed, and the accidents only appear; so that to the worldly receiver it seems very empty and light, though in reality it be *substantial*; containing Christ himself, who fills the worthy communicant with grace and comfort, and enables him to go forward on the road to heaven, without fainting. H.

VER. 6. *Fiery serpents.* They are so called because they that were bitten by them were burnt with a violent heat. Ch.—Hence they are called *asorpim*, or seraphim, by which name an order of angels is known.

VER. 8. *Brazen.* Heb. "fiery." But, in the following verse, it is said to have been "of brass." We might translate, "make a seraph, and fix it upon a standard," (C.) in which form it would resemble one suspended on a cross. It was placed at the entrance of the tabernacle. S. Just. Apol. Ezechias afterwards destroyed it, because it was treated with superstitious honours. 4 Kings xviii. 4. Thus the best things are often abused. H.—God commands this image to be erected, while he forbids all images of idols. W.—By comparing the different passages of Scripture we may discern the true import of them. Pictures may often prove very useful and instructive. They serve the ignorant instead of books. But then the ignorant must be carefully instructed not to treat them with improper respect, as S. Gregory admonishes. And is not the same caution requisite for those who read even the word of God, lest they *wrest it to their own destruction*, as both the unlearned and the unstable frequently do, 2 Pet. iii. 16. If every thing must be rejected which is liable to abuse, what part of the creation will be spared? The Bible, the sacraments, all creatures must be laid aside. For we read, (Rom. viii. 20, 22,) *the creature was made subject to vanity—every creature groaneth.* H.—It is probable that Moses represented on the standard such a serpent as had been the instrument of death. This image was set up by God's express command; and the Book of Wisdom (xvi. 5, 7) assures us, that the effect was entirely to be attributed to him, the figure of a brazen serpent being rather calculated to increase than to remove the danger. Kimchi. Muis. Hence Jonathan well observes, that only those were healed who raised their hearts to God. C.

VER. 9. *A brazen serpent.* This was a figure of Christ crucified, and of the efficacy of a lively faith in him, against the bites of the hellish serpent. John ii. 14. (Ch.) S. Amb. Apol. i. 3. As the old serpent infected the whole human race, Jesus Christ gives life to those who look at him with entire confidence. Theod. q. 38. The brazen serpent was destitute of poison, though it resembled a most noxious animal; so Jesus Christ assumed our nature, yet without sin. C.

VER. 10. *Oboth*, where Obodas, an ancient king of the Nabatheans, was adored. Hither they came from Phunon, celebrated for its copper-mines, where Bochart believes the Hebrews were bitten by the serpents, though others say that judgment was inflicted upon them at Salmona; which may be derived from *kolom na*, "our image."

^e Judg. xi. 18; Deut. ii. 24.—^f Deut. ii. 26; Judg. xi. 19.

VER. 11. *Jeabarim* means "the ford, (of Zared, ver. 12,) or the straits or passages, passengers, or Hebrews; or the hills Abarim," which extended over the eastern parts of Moab. It was the 38th station, (C.) at the southern extremity of Mount Abarim. H.

VER. 12. *Zared.* The Israelites passed over this torrent, 38 years after the murmur at Cades-barne, (Deut. ii. 14,) when God ordered Moses not to attack the Moabites.

VER. 13. *Against.* Heb. "on the other, or on this side of (the river, ver. 14) Arnon," which runs from the east, almost in the same direction as the torrent of Zared, but empties itself into the Dead Sea higher up, near the mouth of the Jordan. C.—It divides the Moabites from their brethren, the children of Ammon, who lay to the north-east. The Hebrews encamped on the south side of this river, in the desert of Cademoth, (Deut. ii. 26,) whence they sent to ask leave of Sehon to pass through his dominions; but, on his refusal, God ordered them to cross the Arnon by force. C.

VER. 14. *The book of the wars, &c.* An ancient book, which, like several others quoted in Scripture, has been lost. Ch.—S. Augustine (q. 42) thinks this book was written by one of that country. Others believe that Moses wrote a more detailed account of the wars which he had to wage with the Amalecites, (Exod. xvii. 14,) and these other nations, out of which he has only inserted some of the heads in the Pentateuch. H.—*Of Arnon*, the waters of which are supposed to have given the Hebrews a passage, as the Chaldee asserts on the authority of Psal. lxxiii. 15. Habacuc (iii. 13) also mentions that several rivers were dried up by God. H.

VER. 15. *The rocks.* Some assert that the rocks fell upon the enemy: others, that they gave way and opened a passage for the Hebrews, while the rivers were also dried up. Heb. "They encamped on the stream of the torrents, which bends towards the dwelling (or city) of Ar, and rests upon the frontiers of Moab." Thus the book to which Moses alludes confirms his account of these different encampments. C.

VER. 16. *Well.* Heb. Bar. H.—This station is not mentioned under the same name at least, chap. xxxiii. Probably the inhabitants had covered up this well with sand, and God having discovered it to Moses, he informed the princes, who pushed their staves down. Upon which the waters appearing, the people sung a hymn of thanksgiving and joy. Water is very scarce, and, of course, of great value in those deserts, where even still the Arabs conceal their wells, and often fight to hinder passengers from taking any of the water. C.

VER. 17. *They sung.* Heb. "sing ye unto it," in chorus, men and women. Sept. "commence a canticle unto it." This well the princes dug, the kings of nations hewed in the rock, in their kingdom, while they held dominion."

VER. 18. *Mathana.* Perhaps they did not stop here, though all the encampments are not specified, chap. xxxiii. Nahaliel, "God my torrent," and Bamoth, "the heights," are also situated upon the Arnon.

VER. 20. *Desert.* Heb. and Chal. "Bet-jesimon," (Jos. xiii. 28; Ezech. xxv. 9,) a city of the Moabites.

VER. 21. *Messengers*, not from the city of Cademoth, which was in the midst of Phasga, but from a desert of the same name, situated out of the dominions of Sehon. Deut. ii. 24. Euseb.—God had already promised this country to Abraham, and though Moses did not intend to attack the king at present, being eager to fall upon the Chanaanites on the other side of the Jordan,

22 I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink water of the wells, we will go the king's highway, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa, and fought against them.

24 And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon, the king of the Amorrites, who fought against the king of Moab: and took all the land, that had been of his dominions, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built, and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar, of the Moabites, and the inhabitants of the high places of the Arnon.

29 Woe to thee, Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon, the king of the Amorrites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrite.

32 And Moses sent some to take a view of Jazer: and they took the villages of it, and conquered the inhabitants.

^a Psal. cxxxiv. 11; Amos ii. 9.—^b Judg. xi. 24; 3 Kings xi. 7.

God punishes the refusal of Sehon to let his people pass, by a swifter destruction. C.—The measure of his crimes was full, though the mere denial of a passage to such a vast multitude might even be justified by sound policy. H.

VER. 22. *Wells*. We shall content ourselves with the torrents. They had only to travel about thirty miles. C.

VER. 23. *Jasa* was not far from the Arnon, between Medaba and Dibon. Isa. xv. 4. Euseb.

VER. 24. *Garrison*, either against Sehon, or against the Hebrews, whom God did not, as yet, authorize to attack the Ammonites, (C.) though the latter knew it not. H.

VER. 26. *Arnon*. Hence this territory, which formerly belonged to Moab, being taken in a just war, the Moabites could not lawfully retain it, as they attempted to do under Jephthe. Judges xi. 13. Grot. Jur. iii. 6.—*Hesebon*, or Esbus, was the capital, and lay over against Jericho, twenty miles from the Jordan.

VER. 27. *Proverb*. Heb. *Moslim*: "Those who speak proverbs, or enigmas, say." Those were the ancient poets of the Amorrites, who composed this canticle on the victory of Sehon. C.

VER. 28. *A fire and flame*, denote the horrors of war. Judges ix. 20.—*Ar*. Sam. and Sept. read *ad*, "hath consumed even the country of the Moabites and the lords (or pillars, Sept.) of Bamoth, (the heights mentioned, ver. 18, 19,) on the Arnon." These lords may be the principal men, priests, or gods of the city. Jeremias (xlviii. 45) reads this passage in a different manner, "it (the flame) shall devour part of Moab, and the crown of the head of the children of tumult."

VER. 29. *He*. Chamos, the idol of Moab, is upbraided as too weak to defend his people. The pagans generally formed their judgments of the power of their gods by the event; and, if that proved unfortunate, they were ever ready to consign the idols to the flames. Chamos was probably the sun. C.—Some say he was Bacchus, whom the Greeks call Komos. M.

VER. 30. *Hesebon* in the north, to *Dibon* in the southern extremity of the conquered country, near the Arnon, where Moses places the station of Dibon-gad. The yoke, or dominion of the Moabites, was ruined in all those parts. C.—Heb. "We have shot at them; or their lamp, (*children or power*,) from Hesebon as far as Dibon, is extinguished; and their wives (or we have destroyed them) even unto Nophe and Medaba." Sept. "Their women have still kindled a fire against Moab." Nophe is probably the Nabo of Isaias, (xv. 2,) in the environs of Medaba, where the fainting Moabites had time to breathe. H.

33 And they turned themselves, and went up by the way of Basan; and Og, the king of Basan, came against them with all his people, to fight in Edrai.

34 And the Lord said to Moses: Fear him not, for I have delivered him, and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon, the king of the Amorrites, the inhabitants of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

CHAP. XXII.

Balac, king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

AND they went forward^a and encamped in the plains of Moab, over against where Jericho is situate beyond the Jordan.

2 And Balac, the son of Sephor, seeing all that Israel had done to the Amorrite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5 He sent therefore messengers to Balaam, the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over against me.

6 Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom

^a Deut. iii. 3, and xxix. 7.—^d A. M. 2553.—^e A. M. 2553, A. C. 1451.—^f Jos. xxiv. 9.

VER. 32. *Jazer*, a famous city, 15 miles from Hesebon, given afterwards to the Levites. Moses "took the Amorrites who were there" prisoners, according to the Heb.; or, "drove them away," (Sept.) putting to death those who continued to make resistance. C.

VER. 33. *Og*, the king of the most fertile country of Basan, was of gigantic stature. Deut. iii. 11. The Rabbin relate many fables concerning him.—*Edrai* was 15 miles to the north of the torrent Jeboc, (C.) which was the southern extremity of this territory. H.

CHAP. XXII. VER. 1. *Plains*. Sept. "to the west of Moab." These plains had formerly belonged to that people, but the Hebrews had lately taken them from Sehon, and intended now to pass over the Jordan. The Moabites, however, being jealous of their growing power, called in the aid of the Madianites, and of the magician Balaam, and, by their wanton provocation, brought destruction upon themselves. We know not exactly the extent of the dominions of the Moabites. They seem to have lost the greatest part of the country north of the Arnon. Their last town and capital was Ar. Chap. xxi. 13. Yet they still kept possession of Mount Phasga. C.

VER. 4. *Elders of Madian*, who dwelt also upon the Arnon, towards the lake of Sodom. These Madianites were a different people from those who inhabited the country to the east of the Red Sea. S. Jerom.—They were not governed by kings, but by an aristocracy, or senate of princes. H.

VER. 5. *Beor*. S. Peter (ii. 11, 15) reads Bosor.—*A soothsayer*, or magician, (*ariolum*,) as this word always indicates. Jos. xiii. 22. The Hebrews believe he was once a true prophet, a descendant of Buz, the son of Melcha, and the same as Eliu, the friend of Job. S. Jer. q. 3. Heb. in Gen. He certainly foretold the Messias, or star of Jacob, by divine inspiration. Chap. xxiv. 17. H.—He consults and acknowledges the true God, ver. 8, 18, 20. Origen (hom. 13) believes that he left a book of his prophecies, which was known to the wise men, and discovered to them the birth of the Messias; and some Rabbin think that Moses has here inserted from that work what relates to Balaam. S. Augustine (q. 48) shows that he was a wicked man, of whom nevertheless God made use to convey important instructions; and that he is one of those reprobates who will say, *Lord, have we not prophesied in thy name?* He is placed with Cain and Core. S. Jude 11. S. Ambrose (ep. 50) observes, that he might prophesy, like Caiaphas, without knowing what he said, and that the gift of prophecy on this occasion was no proof of his virtue.

VER. 6. *Curse* The ancients placed great confidence in those whom they

thou shalt bless 's blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac,

8 He answered: tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

9 What mean these men that are with thee?

10 He answered: Balac, the son of Sephor, king of the Moabites, hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the land: come and curse them, if by any means I may fight with them and drive them away.

12 And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

13 And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Then he sent many more, and more noble, than he had sent before:

16 Who, when they were come to Balaam, said: Thus saith Balac, the son of Sephor: Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

18 Balaam answered:^a If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

19 I pray you to stay here this night also, that I may know what the Lord will answer me once more.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so that thou do what I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 ^bAnd God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

^a Infra, xxiv. 13.

23 The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The angel stood in a narrow place between two walls, wherewith the vineyards were inclosed.

25 And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

26 And nevertheless the angel going on to a narrow place, where there was no way to turn aside, either to the right hand or to the left, stood to meet him.

27 And when the ass saw the angel standing, she fell under the feet of the rider: who, being angry, beat her sides more vehemently with a staff.

28 And the Lord opened the mouth of the ass, and she said: What have I done to thee? why strikest thou me, lo, now this third time?

29 Balaam answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way, with a drawn sword, and he worshipped him, falling flat on the ground.

32 And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

33 And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

34 Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

35 The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

36 And when Balac heard it, he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon.

37 And he said to Balaam: I sent messengers to call

^b 2 Pet. ii. 15.

believed to be under the guidance of a superior spirit, whether good or bad. They thought their blessing or cursing would surely have its effect. C.

VER. 7. *The price.* Heb. lit. "the enchantments." But they took money, to engage the soothsayer to comply more readily with their iniquitous request. 2 Pet. ii. 15. Sept. &c. It was customary to offer presents to the prophets. 1 Kings ix. 7.

VER. 8. *Night.* He was accustomed to exercise his art by night; *loving darkness, for his works were evil.* John iii. 19. H.

VER. 19. *To stay.* His desiring them to stay, after he had been fully informed already that it was not God's will he should go, came from the inclination he had to gratify Balac for the sake of worldly gain. And this perverse disposition God punished by permitting him to go, (though not to curse the people, as he would willingly have done,) and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money. Ch. S. Aug. q. 48.—Philo (de Vita Mos. 1) thinks that Balaam feigned this leave of God, ver. 22. C.

VER. 22. *Angry.* Either because he had not granted him permission to go, or he saw that Balaam was disposed to curse the Israelites, ver. 32. Sept. "the angel (Michael) rose up on the road to oppose him" *diaballein.* Lit. "to ca-

lumniate, accuse, resist, or to be a *Satan.*" Hence *diabolus* means an accuser, opponent, calumniator, &c. S. Aug. H.

VER. 23. *Ass.* The angel appeared thrice to the ass before he was perceived by Balaam. Chap. xxiv. 3, 4. The second time S. Augustine (q. 50) thinks he was standing in the vineyard. C.

VER. 28. *Opened the mouth, &c.* The angel moved the tongue of the ass to utter these speeches, to rebuke, by the mouth of a brute beast, the brutal fury and folly of Balaam. Ch.—S. Thomas (ii. 2, q. 105) says, an angel spoke by the mouth of the ass, in like manner as the devil did by that of the serpent. Gen. iii. Infidels deride this miracle, and some have thought that it was only in the imagination of Balaam that this dialogue was formed. Maimon.—S. Gregory of Nyssa seems to think that the ass only brayed as usual, and that the soothsayer, being accustomed to augur from the voice of animals, understood its meaning. But S. Peter says, *the dumb beast . . . speaking with man's voice, forbade the folly of the prophet,* 2 Pet. ii. 16. God did not endue it with understanding on this occasion, but only formed, by its mouth, such sounds as might serve to repress the cruel folly of Balaam. But he was more stupid than the ass. "Being accustomed, it seems to such prodigies," (*monstris*), and intent upon lucre, he paid no further regard to such a wonderful transaction, but held conversation with his ass, without any emotion. S. Aug. q. 48. 50. C.

thee, why didst thou not come immediately to me? was it because I am not able to reward thy coming?

38 He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

39 So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

40 And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermost part of the people.

CHAP. XXIII.

Balaam, instead of cursing Israel, is obliged to bless them, and prophesy good things of them.

AND Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and a ram upon every altar.

3 And Balaam said to Balac: Stand a while by thy burnt-offering, until I go to see if perhaps the Lord will meet me, and whatsoever he shall command, I will speak to thee.

4 And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on every one a calf and a ram.

5 And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing by his burnt-offering, with all the princes of the Moabites:

7 And taking up his parable, he said: Balac, king of the Moabites, hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel.

8 How shall I curse him whom God hath not cursed? By what means should I detest him, whom the Lord detesteth not?

9 I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like to them.

11 And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou, contrariwise, blessest them.

12 He answered him: Can I speak any thing else but what the Lord commandeth?

13 Balac therefore said: Come with me to another place, from whence thou mayst see part of Israel, and canst not see them all: curse them from thence.

14 And when he had brought him to a high place, upon the top of Mount Phasga, Balaam built seven altars, and laying on every one a calf and a ram,

15 He said to Balac: Stand here by thy burnt-offering while I go to meet him.

16 And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

17 Returning he found him standing by his burnt-sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18 But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

19 God is not as a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

20 I was brought to bless, the blessing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image-

VER. 36. *A town.* Eusebius thinks it was Ar, the capital.

VER. 39. *City, &c.* Heb. "Kariath, huzoth." Calmet would read *Hares*, a city mentioned, Isa. xvi. 7, 11, and styled the walls of brick, (4 Kings iii. 25,) being the same with Ar. But then the former town must be situated some where upon the frontiers of Moab, as they came from it to the capital. H.

VER. 41. *People.* From the heights or temple of Baal, or the god of Chamos, where a statue or pillar (Sept.) was erected in his honour, (C.) on Mount Abarim, (M.) the soothsayer was enabled to take a distinct view of all the camp of Israel, (chap. xxiii. 13,) and not of a part only, as the Sept. and Arab. versions would insinuate. C.

CHAP. XXIII. VER. 2. *Altar.* They both join in sacrificing to Chamos or the devil, whom Balaam styles his lord, *Jere*: but the true God was pleased to hinder the idol from interfering at present, and answered Balaam, in order that he might see the folly of his conduct and repent; and that others, who were more willing to listen to him than to the servants of God, might be instructed by his declaration. H.—"God's voice is heard sounding from a profane mouth." S. Jer. de 42. Mans. W.

VER. 4. *Speed.* Heb. *ssopim*, may signify also "on the straight road," (Sept.) "into the plain," (Louis de Dieu,) "all alone," (Onkelos,) or most probably "upon an eminence." Kimchi. C.—*God*, in the visible form of an angel. M.—*To him.* Balaam might suppose that he was addressing his idol. But Moses informs us that the true God, or his angel, was present, and forced Balaam to deliver an unwelcome message to the king. H.

VER. 7. *Parable.* Beginning to speak in a beautiful and poetic style, like a man inspired. C.—*Mosol*, denotes a striking and elegant prophecy. M.—*Aram*, when placed alone, properly means Syria; but when Padan or Naharaim are added, Mesopotamia is meant, whence Balaam came. Deut. xxii. 5.—*East of Moab*, though lying to the north, or higher part of Mesopotamia. C.

VER. 9. *Hills.* But all in vain. C.—I am prevented from cursing him; and if I should do it, my imprecations would be turned into blessings by a superior Being. H.—*Alone*, without standing in need of any auxiliaries, and devoid of fear. Deut. xiii. 28; Jer. xlix. 31. The Jews had but few connexions with foreign nations, keeping at a distance from them, as being of a different religion. C.

VER. 10. *Dust.* God had prom sed to multiply the seed of Abraham as the dust of the earth. Gen. xiii. 16. Balaam had just beheld several thousands of them, and in rapture exclaims, according to the Heb., "Who can count the dust of Jacob, and the number of the fourth part of Israel?"—*Let, &c.* Heb. may also admit of the version of, the Sept., "May my soul die among the souls of the just, and may my offspring be like this." H.—"All," says S. Bernard, (in Cant. serm. 21,) "wish to enjoy the felicity which Jesus Christ has promised. But how few are willing to imitate Him who invites us to do it." C.—Even those who are in the Church, frequently give into this delusion, making fine prayers, and, in the time of temptation, forgetting all their sighs and tears, to whom God will say, as S. Gregory justly observes on those words of Job, xli. 3, *I will not spare him nor his mighty words, and framed to make supplication.* "That prayer is vain which is not followed by continual perseverance in charity." S. Greg. Mor. xxxiii. 27.—*Soul die*, or be separated from its body. Even Balaam establishes the immortality of the soul. H.

VER. 13. *Thence.* He has a mind to try a new experiment. Balac, supposing, perhaps, that the multitude made too deep an impression upon the soothsayer, judged it expedient to place him in another situation, where he might see only a part of Israel. Some, however, imagine that he had only seen a fourth part, or the uttermost part of the people, who lay nearest to him before (ver. 10, and chap. xxii. 41); and hence would have him to take now a distinct view of the whole; and, in this sense, the Samaritan and Glassius translate *from whence, &c.*, thus, "for thou hast seen only part of Israel, and couldst not see them all." C.

VER. 14. *Place.* Heb. *ssode tsopim*, or "the field of the sentinels." Chald. Such were commonly stationed on the top of high hills, to give notice, by kindling a fire, &c., of the approach of an enemy. Isa. xxi. 11; Jer. vi. 1. C.

VER. 18. *Hear.* Heb. "to me." Sept. read *ad*, instead of *adi*, and translate, "Give ear, thou witness, (martus,) son," &c. H.

VER. 19. *Changed.* Heb. "repent." Sept. "to be overawed by threats." Origen, "to be terrified." In the book of Judith, (viii. 15,) it is said, *For God will not threaten like man, nor be inflamed to anger, like the son of man.* C.

VER. 21. *Image-god, (simulachrum,)* "a statue." Chal. "falsehood."

Heb. may also signify "perversity, or punishment." As long as Israel refrains

god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 ^a God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel, what God hath wrought.

24 Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25 And Balac said to Balaam: Neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27 And Balac said to him: Come, and I will bring thee to another place, if, peradventure, it please God that thou mayst curse them from thence.

28 And when he had brought him upon the top of Mount Phogor, which looketh towards the wilderness,

29 Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

30 Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

CHAP. XXIV.

Balaam still continues to prophesy good things in favour of Israel.

AND when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desert,

2 And lifting up his eyes, he saw Israel abiding in their tents, by their tribes: and the spirit of God rushing upon him,

^a Infra, xxiv. 8.

from idol-worship, and from other transgressions, as they do at present, God will be so far from punishing them, that he will fight their battles, as their king (H.); and at the sound of the silver trumpets will grant them victory. Chap. x. 9. M.—*The sound.* Heb. “the shout of a king among them,” encouraging his people by his presence and by his words. H.—“I behold those who do not serve idols in the house of Jacob... the word of the Lord their God is helping them, and the majesty of their king is among them.” Chaldee. M.

VER. 22. *Rhinoceros.* Heb. *ram*, which is sometimes rendered *unicorn*. Bochart thinks it means the oryx, or the strong Arabian goat. The animal, of which the Scripture so often speaks, was remarkable for its strength, (C.) and could not easily be tamed. Job xxxix. 9. H.—The Sept. generally translate *monoceros*, which is a fish, with a horn proceeding from its upper jaw. This is often shown in cabinets for the horn of the unicorn. There are various animals which have only one horn. Pliny and Aristotle instance the oryx, &c. Various authors of credit specify likewise the rhinoceros, which has “a horn upon its nose,” and is found in Ethiopia. The emperor of that country sent one to the court of Persia, which Chardin saw and describes. It is as large as an elephant, and the people have learnt the method of taming both these huge beasts. C.—It seems the art was unknown in the days of Job, if this be the animal of which he speaks. H.—Moses (Deut. xxxiii. 17) seems to attribute two horns to the *ram*, or *reem*; and Pausanias allows a greater and a less one to the rhinoceros; the latter is very strong and erect. It is of a brownish colour. C.

VER. 23. *Soothsaying.* This may be joined to what goes before, as an explanation why Israel is so much to be feared; because the people have no dealings with the devil, in which case neither he nor all his agents can hurt them, since God is their protector, and will direct them when and how to act.—*Hath wrought.* Sept. “will bring to perfect.” Orig. c. Cels. The Heb. may also signify, “undoubtedly there is no charm powerful enough against... Israel,” or “Jacob has no regard for the vain art of divination. Israel does not apply to augury. This very time will be memorable among their posterity for the wonders which God has wrought.” Indeed, never was there a greater display of the Divine power in favour of the Hebrews than in this fortieth year after their exit from Egypt; and in the following, which was noted for the victories and miracles of Josue. H.

VER. 24. *Lioness.* Sept. “lion’s whelp.” Some explain the Heb. “a lion” of full growth and strength. But the antithesis of the Vulgate is more natural and beautiful. C.—The lioness, being solicitous for its young ones, becomes more furious.—*A lion*, ready to fall upon its prey. So Israel will not lay down the

3 He took up his parable, and said: Balaam, the son of Beor, hath said: The man hath said, whose eye is stopped up:

4 The hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!

6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water side.

7 Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be removed, and his kingdom shall be taken away.

8 God hath brought him out of Egypt, “whose strength is like to the rhinoceros. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows.

9 Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee, shall be reckoned accursed.

10 And Balac being angry against Balaam, clapped his hands together, and said: I called thee to curse my enemies, and thou, on the contrary, hast blessed them three times.

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

12 Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13 “If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord, my God,

^b Supra, xxiii. 22.—^c Supra, xxii. 18.

sword till he has conquered the nations of Chanaan, (M.) and those who dare to molest him. The allusion to the prediction of Jacob in favour of Juda, seems very plain. Gen. xlix. 9. H.

VER. 28. *Phogor.* Heb. “Peor, which looketh towards Jeshimon, or the desert.” This was a part of the same chain of the mountains *Abarim*, with Phasga, ver. 14. Balac foolishly supposed that, in a different aspect, he might still obtain what he wanted; and the soothsayer was no less infatuated in following him. H.

CHAP. XXIV. VER. 1. *Divination.* Sept. “to meet the birds.” The augurs judged of future events by the flying, eating, and other appearances of birds. Heb. “enchantments.” M.—*Desert.* The plains of Moab, where the Israelites were encamped. He found himself, as it were, involuntarily transported by the spirit of God, ver. 2. C.—Yet, for all that, he did not become more holy. Some work miracles, and are damned. S. Matt. vii. 22. W.

VER. 3. *Up.* The same term only occurs again, (Lament. iii. 8,) where it may have the same sense, though the Sept. &c. give it here a quite opposite meaning, “the man whose eyes are open,” the prophet. But Balaam alludes to his not being able to see the angel as soon as his ass, as he does, ver. 4. Chap. xxii. 31. C.

VER. 4. *Falleth.* Out of respect to God, or in a trance. Sept. “in sleep, his eyes are uncovered.” He was accustomed to commune with the spirits in the night. Chap. xxii. 8. H.

VER. 6. *Woody.* Heb. also “extensive torrents.”—*Tabernacles.* Heb. *aeum*, which some render lign-aloes, or stacte, as S. Jerom does, Psal. xlv. 9; Prov. vii. 17; Cant. iv. 14. The aloe-tree, however, was brought from India, and was not common in Arabia. The Syrian aloe was only a shrub; and this tree, of which Balaam speaks, must have been tall and beautiful.—*Pitched.* Heb. “planted.” C.—The Sept. agree however with the Vulg. H.

VER. 7. *Waters.* Sept., Chal., and Syr. “From his seed a man shall spring, who shall have dominion over many nations.” This must be understood of the Messiah; or, his posterity shall be very numerous (see Prov. v. 15, 16), or his country shall be well watered, and his crops luxuriant.—*Agag.* Saul lost his crown for sparing the king of the Amalecites, who always took this title, 1 Kings xv. 9. Heb. may be translated, “Above Agag shall his (Israel’s) king be exalted, yet,” &c., or “and his kingdom shall increase.” Philo and S. Ambrose read, “his kingdom shall be raised on high.” H.

VER. 8, 9. *Lioness.* See ver. 22, 24, of the preceding chapter. H.—This prediction was accomplished under the reigns of David and of Solomon. M

to utter any thing of my own head, either good, or evil: but whatsoever the Lord shall say, that I will speak:

14 But yet going to my people, I will give thee counsel, what thy people shall do to this people in the latter days.

15 Therefore taking up his parable, again he said: Balaam, the son of Beor, hath said: The man whose eye is stopped up, hath said:

16 The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened:

17 I shall see him, but not now: I shall behold him, but not near. ^aA STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth.

18 And he shall possess Idumea: the inheritance of Seir shall come to their enemies: but Israel shall do manfully.

19 Out of Jacob shall he come that shall rule, and shall destroy the remains of the city.

20 And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed.

21 He saw also the Cinite. and took up his parable,

^a Matt. ii. 2.—^b Dan. xi. 30.—^c A. M. 2553, A. C. 1451.

VER. 14. *Counsel*, out of my own head. This he was going to do, (C.) that he might not lose his reward, when again he found himself impelled by the Lord to speak what was contrary to his temporal interest. After complying reluctantly, God ceased to strive, as it were, with his rebellious will any longer, and left him to follow the bent of his corrupt heart. Upon which he proceeded to give that infernal counsel, which involved both many of the Israelites and himself in utter destruction. H. chap. xxxi. 16; Apoc. ii. 4.—*Days*. Heb. "Come, I will admonish thee what this people shall do to thy people," &c. Onkelos and Origen (hom. 18 and 20) give both senses. C.—Indeed, the transactions of both people were so blended, when they were fighting together, that to give the history of one would be explaining the fortune of the other. H.

VER. 16. *Who knoweth*. This is a new title, which he had not before assumed, ver. 4.

VER. 17. *Him*. The great personage whom I have in view, whose coming is deferred yet for many ages. H.—The whole prediction refers to the Messiah, whom Balaam beheld by the eyes of his posterity, the wise men, (C.) or in the prophetic vision. M.—Some modern Rabbins pretend that he speaks of David, who was indeed a figure of Christ, (C.) and defeated the Moabites, 2 Kings v. 8. But the prophecy was perfectly fulfilled only in our Saviour's person, who is called the bright and morning star, (Apoc. xxii. 28,) to whom all nations were given for an inheritance. Psal. ii.; Acts i. 8. W.—Heb. also, "I see this *thy* ruin, but," &c. Sept. "I will show to him, yet not now; I will make him happy (C.); but (*makarizo*, I bless) it, or he does not approach." God executed what he ever promised in favour of all Israel when he sent them his beloved Son.—*A star*. Christ, the light of the world, the splendour of his Father's glory, whose birth was made known, in the East, by a star, or meteor of unusual brightness. H.—This material star is not the primary object of the prediction, since it did not rise out of Jacob, but it pointed out the *orient from on high*, and then disappeared. The ancient Jews understood this passage of the Messiah. Onkelos, &c.—*Of Seth*. Though David, as the figure of the Messiah, conquered the Moabites, he cannot be said to have subdued all nations, the descendants of Seth, by Noe, nor all the just of whom Seth was the father, in opposition to the children of Cain. But Christ will subject all the *just* to his empire, and will judge *all mankind*.

VER. 18. *Idumea and Seir*. The children of Esau shall acknowledge the dominion of Israel, from David to Josaphat, and again under Hircan. 3 Kings xi 15; 4 Kings viii. 20. Josep. xiii. 17. C.

VER. 19. *City of this world*. Jesus will destroy their evil habits, (Orig. hom. 18,) and will select some whose lives had been hitherto scandalous, to be his intimate friends. H.—He will save those who abandon paganism, which had fixed its seat at the great city of Rome, (C.) and he will raise up Constantine (M. T.) to rule over Jacob, his people. At his second coming he will exterminate all who shall have refused to acknowledge his sovereignty, and who have remained out of the city of his Church. H.—Those who have fled out of the cities for safety, shall be sought out by David, and destroyed. He slew all the male children of Edom, 3 Kings xv. 15. C.—In this prophecy some particulars relate to him, as that he shall subject Moab and Idumea by the valour of his troops, while other things can belong only to Christ, the Star, who shall destroy the remains of the city. M.—By changing one letter, Calmet would translate, "Princes shall spring from Jacob: but Seir shall perish from his cities." A long train of princes in Jacob prefigured the Messiah, while the Idumeans have been unknown for many ages. C.

VER. 21. *Cinite*. From the top of the hill he cast his eyes across the Dead

and said: Thy habitation indeed is strong: but though thou build thy nest in a rock,

22 And thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive.

23 And taking up his parable, again he said: Alas, who shall live when God shall do these things?

24 ^bThey shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.

25 And Balaam rose, and returned to his place: Balac also returned the way that he came.

CHAP. XXV.

The people fall into fornication and idolatry; for which twenty-four thousand are slain. The zeal of Phinees.

AND ^cIsrael at that time ^dabode in Settim, and the people committed fornication with the daughters of Moab,

2 Who called them to their sacrifices. And they ate of them, and adored their gods.

3 ^eAnd Israel was initiated to Beelphegor: upon which the Lord being angry,

4 Said to Moses: 'Take all the princes of the people,

^d Jos. iii. 1.—^e Jos. xxii. 17.—^f Deut. iv. 3.

Sea, and beholding the strong-holds of the Cinite, whose country had been promised to the Hebrews, he is inspired to foretell what would happen to this people. He alludes to their name, which signifies a *nest* (C.); and to the manner in which those nations of Arabia lived, in caverns cut out of a *rock*. Bellon. ii. 61.

VER. 22. *Captive*. The Sam. insinuates that they should return, 1 Par. ii. 55. "Though thy nest should be entirely consumed, thy inhabitants shall return out of Assyria." C.—Sept. "If to Beor (the capital) there should be nests of iniquity, the Assyrians will reduce thee to captivity." Heb. "Yet the Cinite shall be wasted, till," &c. H.—The family of Jethro was now among the Hebrews, and their posterity were suffered to dwell with the tribe of Juda. Abor afterwards removed into the tribe of Nephtali, and was led away by Salmanasar, 4 Kings xvii. M.—Some of the Cinites were mixed with the Amalecites, 1 Kings xv. 6. The Assyrians infested the neighbouring nations, as well as the Hebrews, under Sennacherib and Nabuchodonosor, as the prophets inform us. C.

VER. 24. *Italy*. Heb. "Chittim," which Bochart endeavours to prove with great erudition to mean Italy; while Grotius contends it means Macedonia, and Calmet doubts not but this is the import of the present text. The Macedonians under Alexander and his successors conquered the countries of Asia, Palestine, &c. C.—Heb. "ships . . shall afflict Heber, and he also shall perish for ever," which seems to refer to Heber alone, and not to those who shall oppress them, as the Vulg., Sept., &c. express it. H.—Indeed, we do not find that the Scripture mentions the end of the Roman empire, of which many explain this passage. C.—Grotius (Jur. ii. 9) maintained that it still subsisted in the German empire. Others think it will be destroyed only in the days of Antichrist. T. Dan. ii. 40.—But many have asserted that it was overturned by the Goths, and that the Romans are the people who would reduce the Hebrews to the greatest misery, under Titus. M.—The kings of Macedonia are, however, styled kings of *Celhim* (1 Mac. i. 1; viii. 5); and they were the immediate subverters of the Persian empire, as theirs fell a prey to the Romans. Theod. q. 44. C.

CHAP. XXV. VER. 1. *Settim*, which had *Abel*, "mourning," prefixed to it, (chap. xxxiii. 49,) on account of the slaughter of 24,000 of the Israelites, ver 6, 9. It was situated in the plains of Moab, near the Jordan, and was the last station of the Hebrews. C.—In this neighbourhood all the following transactions occurred, which are recorded, till the end of the Pentateuch. M.—Balaam, being convinced that the Hebrews would be invincible, as long as they continued faithful to God, advised the nations, who had sent to consult him, to let their daughters converse freely with the Israelites, but not to yield to their impure desires, unless they consented to offer sacrifice to their idols. C.—Thus they first captivated their hearts, and then subverted their understanding: For *some rejecting a good conscience, have made shipwreck concerning the faith*, 1 Tim. i. 19. H.—By the same method many have been drawn into heresy. W.—That these women were sent by the Moabites, and also by the Midianites, (ver. 6, 17,) instigated by the perverse counsels of Balaam, (C.) appears not only from the event being recorded in this place, but also by the express declaration of Moses, chap. xxxi. 7, 8, and of the Apocalypse, chap. ii. 14. Salien, Mic. vi. 5. H.

VER. 3. *Initiated to Beelphegor*. That is, they took to the worship of Beelphegor, an obscene idol of the Moabites, and were consecrated, as it were, to him. Ch.—Heb. "Israel was attached, or married to Beelphegor," the sun, Adonis or Osiris, whom the psalmist (cv. 28) styles *the dead*, because the people were accustomed to bewail the death of Adonis every year, with great solemnity. C.

VER. 4. *People*. Assemble the judges, and by their sentence, hang them who have been most guilty. Onkelos.—It is not clear whether these criminals were hung by the neck, or crucified, after they had been first stoned, as guilty or

and hang them up on gibbets against the sun: that my fury may be turned away from Israel.

5 And Moses said to the judges of Israel: "Let every man kill his neighbours, that have been initiated to Beelphegor.

6 And behold one of the children of Israel went in, before his brethren, to a harlot of Madian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle.

7 And when Phinees, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the multitude, and taking a dagger,

8 Went in after the Israelite, into the brothel-house, and thrust both of them through together, to wit, the man and the woman in the genital parts. And the scourge ceased from the children of Israel:

9 And there were slain four and twenty thousand men.

10 And the Lord said to Moses:

11 Phinees, the son of Eleazar, the son of Aaron the priest, hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

12 Therefore say to him: "Behold I give him the peace of my covenant,

13 And the covenant of the priesthood for ever shall be both to him and his seed, because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14 And the name of the Israelite, that was slain with

the woman of Madian, was Zambri, the son of Salu, a prince of the kindred and tribe of Simeon.

15 And the Madianite woman, that was slain with him, was called Cozbi, the daughter of Sur, a most noble prince among the Madianites.

16 And the Lord spoke to Moses, saying:

17 "Let the Madianites find you their enemies, and slay you them:

18 Because they also have acted like enemies against you, and have guilefully deceived you by the idol Phogor, and Cozbi, their sister, a daughter of a prince of Madian, who was slain in the day of the plague, for the sacrilege of Phogor.

CHAP. XXVI.

The people are again numbered by their tribes and families.

AFTER "the blood of the guilty was shed, the Lord said to Moses, and to Eleazar, the son of Aaron the priest:

2 "Number the whole sum of the children of Israel, from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

3 Moses therefore and Eleazar the priest, *being* in the plains of Moab, upon the Jordan, over against Jericho, spoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the first-born of Israel. "His sons *were* Henoeh, of whom *is* the family of the Henoehites: and Phallu, of whom *is* the family of the Phalluites:

6 And Hesron, of whom *is* the family of the Hes-

4 *Infra*, xxxi. 2.—*a* A. M. 2553.—*f* *Supra*, i. 2, and 3.—*g* Gen. xlv. 9; Exod. vi. 14; 1 Par. v. 3.

idolatry, or whether they were fastened to the gibbet alive, for greater torment and disgrace. C.—*Sun*; publicly. See 2 Kings xii. 11. M.

VER. 5. *Judges*, who had not been guilty. Sept. "to the tribes." The judges, and even private individuals, were thus authorized to exterminate the guilty, as the Levites had been before, Exod. xxxii. 27.

VER. 7. *Dagger*. Josephus translates *rome*, by *romphaia*, "a sword." Sept. by *seiomasten*, a long and sharp iron rod, like a spit, such as people use to try if any smuggled goods be concealed. H.—It denotes any sort of offensive weapon. C.—The Vulg. sometimes translates, a lance or spear. M.

VER. 9. *Stain*. Heb. adds, "in the plague," or pestilence sent by God, (Psal. cv. 29,) and in the punishments inflicted by the judges, "twenty and four thousand." H.—The tribe of Simeon, lying to the south, had given way to greater disorders with the Madianites; (C.) so that they were found to have 37,100 fewer than when they were numbered before. Chap. ii. 13. See chap. xxvi. 14. H.

VER. 12. *Peace*. He has the honour of restoring the people to peace and to my favour, so that my covenant shall still subsist with them. He shall surely be his father's successor in the high priesthood, and shall not be prevented by death.

VER. 13. *Seed*. A short interruption of 150 years (from Heli to Abiathar, of the race of Ithamar) may be accounted trifling in a duration of so many ages, during which the posterity of Phinees enjoyed this dignity. Phinees succeeded Eleazar, and had for his successors, Abiezer, Bocai, and Elsi. C.—Some add Zararias, Meraioth, and Amarias, upon whose death, 1157 years before Christ, Heli got possession, by some means, and was followed by Achitob, Achielech, and Abiathar, of the same family, till David joined Sadoc with the latter, and he was acknowledged sole pontiff on the rebellion of Abiathar. B. C. 1014. See Lenglet's Tables. H.—We have no proof that the succeeding high priests were of a different family, (C.) till our Saviour's time, who re-united in his person the right both to the priesthood and to the kingdom of Israel *for ever*. See S. Aug. C. D. xvii. 6. H.—God did not promise that no interruption should take place. He only granted a perpetual right to the family of Phinees, (Cajetan,) which they might forfeit by their misconduct. T.—He was certainly always disposed to comply with his promise, and really granted the effects of it to the posterity of Phinees, at least for almost 1000 years, even if we grant that the Machabees were not his lineal descendants, of which there is no positive proof either way. Thus, *for ever*, often denotes a long duration. Though Phinees was entitled already to the high priesthood, in quality of the eldest son of Eleazar, he had before no assurance of surviving him, nor of having a succession of children who might be capable of the high office, and free from every blemish (C.); so that the promise made to him was not only a ratification of his title, but a new and real benefit. H.—Phinees was, however, either one of the judges, and thus gave an example of just severity to his fellow magistrates, or he was inspired by God to resent the public

injury done to his name. It is never lawful to kill by private authority. Catec. Rom. p. 3. Chap. vi. 5. S. Thomas ii. 2, q. lx. 6. W.

VER. 14. *Kindred*. Heb. "of a chief house among the Simeonites," as Sur was of equal nobility, "head over a people, and of a chief house in Madian," ver. 15. H.—He is styled *king*, and one of the five *princes* of the nation. Chap. xxxi. 8.

VER. 17. *Madianites*. God spared the Moabites for the sake of Lot (Deut. ii. 19) and of Ruth, of whom David and Christ should be born. They were perhaps less guilty, but they did not escape due chastisement under David, 2 Kings viii. 2. M.—The war against Madian was the last which the Hebrews waged in the lifetime of Moses. Chap. xxxi. H.

CHAP. XXVI. VER. 1. *Shed*. Heb. and Sept. "after the plague," which destroyed so many. Chal. After all who had murmured were cut off, the new progeny is numbered. S. Jerom. W.

VER. 2. *Number*. This was done that the general might know what forces he could muster to attack the nations of Chanaan on the west side of the Jordan, and also in order that the lands might be properly distributed. The war lasted seven years, and the distribution of lands was not completed till some time afterwards. It is not clear that those who were not enrolled at this time, as being 20 years of age, would have any portion, except that of their fathers, allotted to them; but it seems, however, rational that those who were arrived at that age when the distribution was made, would have their share like the rest. There were 1820 people fewer than in the register which was taken before, (chap. i.) thirteen months after the departure from Egypt. The Levites seem not to have been numbered with the utmost exactitude, as only five families are mentioned, (ver. 58, Jans.,) though there were many more, 1 Par. xxiii. 6, &c. Their numbers amount to only 23,000. C.—They had rather increased in the desert during 38 years; (see chap. iii. 39;) as had also the tribes of Juda, Issachar, and Zabulon, which lay to the east; of Manasses (who perhaps on that account precedes Ephraim) and Benjamin to the west; Dan and Aser to the north. Nephtali proved deficient; so did likewise the tribes of Ruben, Simeon, and Gad, who were stationed to the south of the tabernacle. When they were numbered the first and the second time (Exod. xxxviii. 25, and chap. i. 46) they amounted to 603,550, exclusively of the Levites. Now they could only count 601,730 men fit for war. Considering their frequent disasters, it is even a matter of surprise that their ranks were not thinned still more, particularly as we are assured that all who had been numbered before, except Josue and Caleb, the Levites, and such as had kept themselves free from murmuring, had perished, ver. 64. H.—In the particular accounts of the tribes, and in the names of persons, the Sept. frequently differ from the Hebrew. But the total amount agrees.

VER. 4. *Them*. Heb. "commanded Moses and the children of Israel, who came forth out of the land of Egypt." The same plan was now to be pursued as formerly

ronites: and Charmi, of whom is the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

8 The son of Phallu was Eliab

9 His sons were Namuel, and Dathan, and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

10 And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

11 That when Core perished, his sons did not perish.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of the Jachinites:

13 Zare, of him is the family of the Zareites: Saul, of him is the family of the Saulites.

14 These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 These are the families of Gad, of which the whole number was forty thousand five hundred.

19 The sons of Juda, Her and Onan, who both died in the land of Chanaan.

20 And the sons of Juda, by their kindreds, were: Sela, of whom is the family of the Selaïtes: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zareites.

21 Moreover the sons of Phares, were: Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

22 These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

23 The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaïtes: Phua, of whom is the family of the Phuaïtes:

24 Jasub, of whom is the family of the Jasubites Semran, of whom is the family of the Semranites.

25 These are the kindreds of Issachar, whose number was sixty-four thousand three hundred.

26 The sons of Zabulon, by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

28 The sons of Joseph, by their kindreds, Manasses and Ephraim.

29 Of Manasses was born Machir, of whom is the family of the Machirites. Machir begot Galaad, of whom is the family of the Galaadites.

30 Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31 And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

32 And Semida, of whom is the family of the Semidaïtes: and Hephher, of whom is the family of the Hephherites:

33 And Hephher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.

34 These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

35 And the sons of Ephraim, by their kindreds, were these: Suthala, of whom is the family of the Suthalaïtes: Becher, of whom is the family of the Becherites: Thahen, of whom is the family of the Thehenites.

36 Now the son of Suthala was Heran, of whom is the family of the Heranites.

37 These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

38 These are the sons of Joseph, by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaïtes: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41 These are the sons of Benjamin, by their kindreds, whose number was forty-five thousand six hundred.

^a Supra, xvi. 1, and 2.—^b Gen. xxxviii. 3, and 4.

^c Jos. xvii. 1.—^d Infra, xxvii. 1.—^e Ibid.

VER. 7. *Thirty*. They had lost therefore 2870 men. Chap. i. 21.

VER. 9. *Princes*. Heb. "men of name in the congregation," senators. Vatab. Chap. xvi. 2.

VER. 10. *Miracle*. Heb. "they became a sign" of reproach, and a memorial of God's just judgments, who caused the earth to swallow up Core and his companions alive, by a most disgraceful kind of death, to which the faithless vestal virgins were condemned at Rome, being buried alive; while those who had offered incense were consumed by fire. Many of the ancients assert that Core was also burnt, meaning perhaps by the fire of hell; to which he descended. Josep. iv. 3.

VER. 12. *Namuel*. N has been substituted for I, in the name of *Iamuel*, as it is read elsewhere, and in the Syriac, both here and 1 Par. iv. 24, where Ahod is by mistake written with r, instead of d. See also the Arab. Ken. H.

VER. 14. *Families*. Ahod is not mentioned, as he, probably, died without children. See Gen. xlv. 10. M.—*Hundred*. Their numbers were the most reduced. See chap. xxv. 9. H.

VER. 18. *Hundred*. Sept. add, "4000." This tribe had formerly 45,650 It had lost 5100.

VER. 22. *Hundred*. Juda had increased 1900.

VER. 25. *Issachar* had also 9900 more.

VER. 27. *Zabulon* was more numerous by 3100; so that this division had an additional strength of 13,100, while the former was diminished by 45,070 men. H.

VER. 29. *Machir*: 1 Par. vii. 20, we find Ezriel also mentioned. See chap. xxxi. 39.

VER. 30. *Jezer*, who is called Abihezzer, Jos. xvii. 2, and Paral.

VER. 34. *Hundred*. Manasses had increased his numbers by 20,500, while

VER. 37. *Ephraim* had lost 8000. H.

VER. 38. *Bela* was the father of two families, ver. 40. The other five children of Benjamin probably left no issue. Gen. xlv. 21. D

VER. 41. *Benjamin* had 10,200 added to his former number. Hence this division of the army, though hurt by Ephraim, (ver. 37,) had an increase of 22,700.

42 The sons of Dan, by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan, by their families.

43 All were Suhamites, whose number was sixty-four thousand four hundred.

44 The sons of Aser, by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

47 These are the kindreds of the sons of Aser, and their number fifty-three thousand four hundred.

48 The sons of Nephtali, by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites:

49 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 These are the kindreds of the sons of Nephtali, by their families: whose number was forty-five thousand four hundred.

51 This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand seven hundred and thirty.

52 And the Lord spoke to Moses, saying:

53 To these shall the land be divided for their possessions according to the number of names.

54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

55 Yet so that by lot the land be divided to the tribes and families.

56 Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

57 *This also is the number of the sons of Levi, by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath begot Amram,

59 Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her hus-

band Amram, sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar, and Ithamar:

61 *Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty-three thousand males, from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab, upon the Jordan over against Jericho.

64 *Among whom there was not one of them that were numbered before by Moses and Aaron in the desert of Sinai.

65 *For the Lord had foretold, that they should all die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

CHAP. XXVII.

The law of inheritance. Josue is appointed to succeed Moses.

THEN *came the daughters of Salphaad, the son of Hepher,^f the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are Maala, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people, at the door of the tabernacle of the covenant, and said:

3 Our father died in the desert, and was not in the sedition^g that was raised against the Lord, under Core, but he died in his own sin: *and* he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

5 And *the Lord* said to him:

6 The daughters of Salphaad demand a just thing: give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

* Exod. vi. 16.—b Lev. x. 1; Supra, iii. 4; 1 Par. xxiv. 2.—c 1 Cor. x. 5.
d Supra, xiv. 23, and 24.

* A. M. 2553.—f Supra, xxvi. 32, and 33; Infra, xxxvi. 1; Jos. xvii. 1.
g Supra, xvi. 1.

VER. 43. *Suhamites.* Their father is called Huthim in Genesis, and same by the Sept. This branch of Dan was more numerous than formerly by 1700 soldiers.

VER. 47. *Aser* had an addition of 11,900; and, both together, 13,600. But they were let down by

VER. 50. *Nephtali*, who had lost 8000; so that this division had only 5600 more. H.

VER. 55. *Lot.* Josue appointed commissioners, who measured the land, and divided it according to its fertility; and the portions assigned to each of the tribes by lot corresponded with the predictions of Jacob and of Moses; God so regulating the lots by his all-wise providence, in order that the people might be more convinced of the truth of the prophecies, and that no undue favour was shown to any one by Josue, Eleazar, or by the other men in authority. He took the whole upon himself, that none might complain of their rulers. C.

VER. 59. *Levi.* Sept. "who bore these (*Lobni*, &c.) to Levi, in Egypt; and she bore to Amram, Aaron," &c., as if Jochabed had been wife both of Levi and of Amram, which is very improbable. It is more likely that the wives of these two bore the same name. The Heb. may agree very well with the Vulg. See Exod. ii. 1. C.—It was afterwards forbidden for a person to marry his aunt. Lev. xviii. W.

VER. 64. *Sinai*, if we except the Levites. M. See chap. xiv. 23.—Origen (hom. 21) makes a very good remark on this subject. This circumcised, but rebellious people, conducted by Moses into the desert, clearly points out the Hebrews, who come to the frontiers of the promised land, but are not suffered to cross the Jordan. The uncircumcised are introduced into the land flowing with milk and honey, not by Moses, but by Josue, the figure of our Saviour, who open heaven to true believers. "The first people is rejected, which had received circumcision, and the second is introduced, which is gathered from the Gentiles and it is this people which obtains its father's inheritance. . . If Moses give any inheritance, it is not within the Jordan . . it is a land fit for cattle . . he does not distribute it by lot . . nor can he know the merits of each. This is done by Jesus only, to whom his Father has given all judgment." H.

CHAP. XXVII. VER. 1. *Salphaad*, a descendant of Joseph, had departed this life in the desert, being one of those who *sinned*, by murmuring, at Cadesbarne. See chap. xiv., and xv. 32. C.

VER. 3. *Father*, the portion which would have been assigned him; that so those whom we may marry may take the inheritance, under the name of Salphaad, which some of the children may also bear. M.

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next a-kin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 *The Lord also said to Moses: "Go up into this mountain, Abarim, and view from thence the land, which I will give to the children of Israel.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 "Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades, of the desert of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

18 And the Lord said to him: "Take Josue, the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest, and all the multitude.

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He, and all the children of Israel with him, and the rest of the multitude, shall go out and go in at his word.

22 Moses did as the Lord had commanded. And

when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

CHAP. XXVIII

Sacrifices are appointed as well for every day as for sabbaths, and other festivals.

THE Lord also said to Moses:

2 Command the children of Israel, and thou shalt say to them: Offer ye my oblation and my bread, and burnt-sacrifice of most sweet odour, in their due seasons.

3 These are the sacrifices which you shall offer: "Two lambs of a year old, without blemish, every day for the perpetual holocaust:

4 One you shall offer in the morning, and the other in the evening:

5 And the tenth part of an epha of flour, which shall be tempered with the purest oil, of the measure of the fourth part of a hin.

6 It is the continual holocaust which you offered in Mount Sinai for a most sweet odour of a sacrifice by fire to the Lord.

7 And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord,

8 And you shall offer the other lamb in like manner in the evening, according to all the rites of the morning sacrifice, and of the libations thereof, an oblation of most sweet odour to the Lord.

9 "And on the sabbath day, you shall offer two lambs of a year old, without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations,

10 Which regularly are poured out every sabbath for the perpetual holocaust.

11 And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs, of a year old, without blemish,

* A. M. 2553.—b Deut. xxxii. 49.—c Supra, xx. 12; Deut. xxxii. 51.

d Deut. iii. 21.—e Exod. xxix. 38.—f Matt. xii. 5.

VER. 11. *Uncles.* His nephews are at a greater distance from the original stock. C.

VER. 13. *People, in limbo.* M.—He was not buried in the grave of his ancestors, but on some part of Mount Abarim, called Nebo. Deut. xxxiv. 1, 6. H.—Moses, hoping that this sentence of exclusion from the promised land might be only a threat, had earnestly besought God to let him enter. But being forbidden to speak of the matter any more, he understood that it was as irrevocable as an oath. Deut. iii. 26; iv. 21. D.

VER. 17. *Shepherd.* Christ makes use of the same comparison, John x. 1. Kings are often styled shepherds in Homer. Moses begs that his successor may be enabled to conduct the multitude both in peace and war.—*To go in and out,* means to govern, (3 Kings iii. 7,) and includes all the occurrences of life. Acts i. 21; Psal. cxx. 8. C.—Thus, temporal princes are the shepherds of the people. But they are not, on that account, supreme in spiritual causes. For here Josue only receives part of the glory of Moses, while Eleazar is appointed to consult the Lord for him, and to direct him in all matters of importance, ver. 20, 21. W.

VER. 18. *Spirit of God,* which was given to him when he was appointed a judge (chap. xi. 17); the spirit of prophesy, (Onkelos,) and of wisdom, (Deut. xxxiv. 9,) of which he received a fresh increase, by the imposition of the hands of Moses. By the like ceremony people are confirmed, and ministers of religion are till ordained. Acts vi. 6; 1 Tim. iv. 14. C.

VER. 20. *Precepts,* to accept of this office, (C.) and to discharge it with integrity. H.—*Glory,* not that which shone on the face of Moses, as Onkelos would have it, but all the marks of distinction due to a chief magistrate, (C.) the insignia of his office. See Exod. xviii. 21. Salien.—Treat him with respect, as your successor. M.—Let him henceforward commence to exercise his authority before you, that all the people may hear and obey him. Sararius. T.

VER. 21. *For him.* Heb. adds, "according to the judgment of Urim." See Exod. xxviii. 30. Nothing better shows the theocracy of the Hebrews, as Josephus styles it, (c. Apion, 2,) than this order for the chief magistrate in civil affairs to consult and be guided by God's minister, and by the sentence which he should pronounce in his name. Till the reign of David, at least, we find few wars undertaken without consulting God (C.); and the Rabbin assert that the kings

could not declare any war of their own accord, without the consent of the high priest and Sanhedrim. Seld. Syned. iii. 12. Saul lost his crown and life for not complying with the injunctions of God, which were communicated to him by the prophet Samuel. H.

VER. 23. *Commanded.* This Moses executed on his birth-day, when he was 120 years old, (Deut. xxxi. 2, 7,) having frequently before given proper instructions to Josue. Deut. i. 38, and xxxii. 44. H.

CHAP. XXVIII. VER. 2. *Seasons.* These precepts had often been repeated already: but perhaps they had not been exactly observed in the desert, so that Moses inculcates them once more, as if to remind the people that they will now have no excuse, if they neglect these sacrifices in the promised land. C.

VER. 3. *Lambs.* Kids would not suffice. See Exod. xxix. 38. The lambs must not be above a year old. But it is not clear whether they could be offered eight days after their birth, as on other occasions. Exod. xxiii. 19. C.

VER. 6. *Sinai.* Hence it seems to have been discontinued for thirty-eight years. C. Lev. ix. 17. M.

VER. 11. *Month.* This is not reckoned among the festivals. Lev. xxiii. The Rabbin look upon it as a day of devotion, particularly for women. Buxtorf. Syn. 17. C.—The devil is commonly the ape of God, and teaches his votaries to adopt the ceremonies of the true religion, either to delude them more easily, or to bring those practices into discredit. Thus Middleton has endeavoured to show the conformity of *Pagan and Papal Rome*, as if the ceremonies of the Catholic religion were to be rejected because some of them have been in use among the heathens. By the same argument he may ridicule the revelation of God himself, on this subject, and represent vestments, holy water, &c. as superstitious. He may pull down altars, condemn all forms of prayer, abolish all worship, both of soul and body. For such things have all been prostituted to idols! But those who are not totally infatuated by prejudice, will deplore the abuse of these things, and will not refrain from adoring the true God according to his will, with all the faculties both of their soul and body, on account of the devil and his false prophets having extorted similar acts of worship from their followers. H.—The sacrifices which were ordered to be offered up on the first day of the month, were probably designed to renew the memory of the world's creation, or rather of the Divine providence

12 And three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil for every ram:

13 And the tenth of a tenth of flour *tempered* with oil in sacrifice for every lamb. It is a holocaust of most sweet odour and an offering by fire to the Lord.

14 And these shall be the libations of wine, that are to be poured out for every victim: Half a hin for every calf, a third for a ram, *and* a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

15 A buck-goat also shall be offered to the Lord for a sin-offering over and above the perpetual holocaust with its libations.

16 ^aAnd in the first month, on the fourteenth day of the month, shall be the Phase of the Lord,

17 And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18 And the first day of them shall be venerable and holy: you shall not do any servile work therein.

19 And you shall offer a burnt-sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

20 And for the sacrifices of every one three tenths of flour which shall be tempered with oil, to every calf, and two tenths to every ram,

21 And the tenth of a tenth to every lamb, that is to say, to all the seven lambs:

22 And one buck-goat for sin, to make atonement for you,

23 Besides the morning holocaust which you shall always offer.

24 So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

25 The seventh day also shall be most solemn and holy unto you: you shall do no servile work therein.

26 The day also of first-fruits, when after the weeks are accomplished, you shall offer new fruits to the Lord, shall be venerable and holy: you shall do no servile work therein.

27 And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28 And in the sacrifices of them, three tenths of flour tempered with oil to every calf, two to every ram,

^a Exod. xii. 18; Lev. xxiii. 5.

29 The tenth of a tenth to every lamb, which in all are seven lambs: a goat also,

30 Which is slain for expiation: beside the perpetual holocaust and the libations thereof.

31 You shall offer them all without blemish with their libations.

CHAP. XXIX.

Sacrifices for the festivals of the seventh month.

THE first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

2 And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

3 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

4 One tenth to a lamb, which in all are seven lambs:

5 And a buck-goat for sin, which is offered for the expiation of the people,

6 Besides the holocaust of the first day of the month, with the sacrifices thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies you shall offer a burnt-sacrifice for a most sweet odour to the Lord.

7 ^bThe tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls: you shall do no servile work therein.

8 And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

9 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all seven lambs:

11 And a buck-goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust, with their sacrifice and libations.

12 And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but shall celebrate a solemnity to the Lord seven days.

13 And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, *and* fourteen lambs of a year old, without blemish:

14 And for their libations, three tenths of flour tem-

^b Lev. xvi. 29, and xxiii. 27.

which regulates the seasons. Nothing was sold on this day. Amos viii. 5. But people went to hear the prophets, (4 Kings iv. 23,) and feasted among themselves, 1 Kings xx. 18. It is thought that many rested also from servile work, though this is no where commanded. C.—Tirin agrees with Tostat and Sanctius, in supposing that servile work was prohibited, for which he refers to 1 Kings xx. 19. He also asserts that the Jews observed the lunar system, and that their months consisted of twenty-nine and thirty days alternately, as twenty-nine days and a half elapse from one moon to another. The sound of trumpets probably announced this solemnity. Chap. x. 10; Lev. xxiii. 5.

VER. 13. *Tenth*. An assaron, gomer, or chomer, which is the tenth part of an epha, as that is the tenth of a core or chomer, which is the largest Hebrew dry measure, containing thirty-two pecks and one pint English; so that the gomer would be equivalent to five pints. H.—This quantity of flour accompanied each holocaust at the beginning of every month. C.

VER. 15. *Above*. This is the import of the Heb., &c.: for no libations accompanied the sin-offerings, nor incense. See chap. xv. 3; Lev. v. 12. M.

VER. 16. *Phase*, or Passover, the most solemn of all the festivals, when the lamb was to be eaten on the 15th of Nisan, and during the eight days no leavened bread was allowed. H.

VER. 26. *The day of Pentecost*, seven weeks after the Passover, was the next in solemnity, to thank God for the wheat harvest, of which the *first-fruits* were now presented. H.—Two loaves, made with leaven, were given to the priests. Lam. See Lev. xxiii. 17.

VER. 27. *Two calves*. Only one is specified in Leviticus, being that designed for the morning; another was immolated at night. C.—The same victims are prescribed as ver. 19. M.

CHAP. XXIX. VER. 1. *The first*. This day was doubly solemn, as being the first day of the month, consequently entitled to all the sacrifices enjoined for it; and also a holiday, for which other victims are requisite, besides the perpetual holocausts, ver. 2, 6; chap. xxviii. 11. H.

VER. 7. *Tenth*. The feast of expiation, on which see Lev. xvi. 29; xxiii. 27 where we have also explained what relates to the feast of tabernacles, ver. 34.

pered with oil to every calf, being in all thirteen calves : and two tenths to each ram, being two rams,

15 And the tenth of a tenth to every lamb, being in all fourteen lambs :

16 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

17 On the second day you shall offer twelve calves of the herd, two rams, and fourteen lambs of a year old, without blemish :

18 And the sacrifices and the libations for every one, for the calves and for the rams, and for the lambs, you shall duly celebrate :

19 And a buck-goat for a sin-offering, besides the perpetual holocaust, and the sacrifice and the libation thereof.

20 The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish :

21 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall offer according to the rite :

22 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

23 The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish :

24 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate in right manner :

25 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

26 The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish :

27 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite :

28 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29 The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish :

30 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite :

31 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

32 The seventh day you shall offer seven calves, and two rams, and fourteen lambs of a year old, without blemish :

33 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite :

34 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

35 On the eighth day, which is most solemn, you shall do no servile work :

36 But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish :

37 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite :

38 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

39 These things shall you offer to the Lord in your solemnities : besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace-offerings.

CHAP. XXX.

Of vows and oaths : and their obligation.

AND Moses told the children of Israel all that the Lord had commanded him :

2 And he said to the princes of the tribes of the children of Israel : This is the word that the Lord hath commanded :

3 If any man make a vow to the Lord, or bind himself by an oath : he shall not make his word void, but shall fulfil all that he promised.

4 If a woman vow any thing, and bind herself with an oath, being in her father's house, and but yet a girl in age : if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow :

5 Whatsoever she promised, and swore, she shall fulfil in deed.

6 But if her father, immediately as soon as he heard it, gainsaid it, both her vows and her oaths shall be void : neither shall she be bound to what she promised, because her father hath gainsaid it.

7 If she have a husband, and shall vow any thing, and the word once going out of her mouth, shall bind her soul by an oath :

8 The day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised.

9 But if as soon as he heareth, he gainsay it, and make her promises, and the words wherewith she hath bound her soul of no effect ; the Lord will forgive her.

10 The widow, and she that is divorced, shall fulfil whatsoever they vow.

11 If the wife, in the house of her husband, hath bound herself by vow and by oath :

12 If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

VER. 35. *Eighth day*, which was more solemn than the preceding ones, but less so than the first. The victims are every day diminished. C.

VER. 39. *Sacrifice*. Mincha, or offering of flour, &c. H.

CHAP. XXX. VER. 3. *Oath*, to do something commendable, shall observe his promise, whether any body has heard him or not. H.—The obligation of a vow or oath is founded upon common honesty, which requires that we should comply with our lawful promises ; and, though all properly belong to God, yet, as he does not strictly require us to do every good work which may be in our power, we may, by vow, testify our desire to please and honour him the more. C.—The Scripture repeatedly commends prudent vows ; and those who can persuade themselves that they can infringe such solemn promises without offence, will be little solicitous about keeping their word to a fellow creature, unless when

interest, or fear of shame, force them to do it. H.—He who makes a vow to abstain from any thing lawful, would be guilty of sin if he should observe it afterwards. S. Aug. q. 56. W.

VER. 4. *Girl in age*, not twelve ; or, if more, at least not married, nor out of her father's house, ver. 17. For either of these conditions rendered a girl incapable of binding herself irrevocably. The father, or all who had the care of her might rescind her vow, provided they did it as soon as it came to their knowledge or on the same day, ver. 15. Boys under thirteen were under similar restrictions. Grotius.—Wives, and, in general, all who were under subjection, could not dispose of themselves without the consent of their superiors, as their want of prudence &c. might have otherwise injured what belonged, in some measure, to another. H.—The law, therefore, submits their case to the decision of their immediate

13 But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid it, and the Lord will be merciful to her.

14 If she vow, and bind herself by oath, to afflict her soul by fasting, or abstinence, from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

15 But if the husband hearing it, hold his peace, and defer the declaring of his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

16 But if he gainsay it after that he knew it, he shall bear her iniquity.

17 These are the laws which the Lord appointed to Moses, between the husband and the wife, between the father and the daughter, that is as yet but a girl in age, or that abideth in her father's house.

CHAP. XXXI.

The Madianites are slain, for having drawn the people of Israel into sin. The dividing of the booty.

AND the Lord spoke to Moses,^a saying:

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moses forthwith said:^b Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

4 Let a thousand men be chosen out of every tribe of Israel, to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand men, well appointed for battle:

6 And Moses sent them with Phinees, the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

^a A. M. 2553, A. C. 1451.—^b Supra, xxv. 17.

judges. C.—But if the thing, which a person vowed, was already of strict obligation, as to fast on the day of expiation, (Lev. xxiii. 29,) no one could presume to hinder his wife from complying with this double duty. W.

VER. 14. *It.* The Rabbin restrain this law to fasting and abstinence. But the Heb. seems more general, (ver. 13,) "every vow, and every binding oath to afflict the soul, her husband may ratify or annul." The vows of abstinence are most common, and generally more disagreeable to husbands. C.—In things which could nowise hurt the parent or husband, many believe that the person who had made a vow was bound to perform it secretly, even though the superior had declared his dissent. But with respect to fasting, pilgrimages, &c., which could not be performed without his knowledge, it does not seem that they were under any further obligation, even though the superior should retract what he had conceived at for a whole day. In doubtful cases inferiors must not refuse to obey. The sin lies at the door of him who exercises his authority in an improper manner. Lyran. T. ver. 16.

VER. 15. *Day.* Heb. "from day to day." If he has not given his decision on the first day when the vow came to his knowledge, unless he asked for a delay, as some allow, the person was bound to perform what she had promised. C.—*Immediately.* Heb. "in the day," which seems to restrict the power of annulling the vow to a single day, ver. 4. It would be unreasonable for the person to be kept long in suspense; and the law of God requires that we should not defer to perform our vows. Eccles. v. 3, 4. H.

VER. 16. *That.* Sept. "the day." If he retract his consent, he shall incur all the guilt. S. Aug. q. 59. The woman need not be under any disquietude, as the fault is not in her. C.—If a person had made a rash vow, he might obtain a dispensation from the tribunal of three judges, or from a doctor of the law, who would enjoin him to offer the sacrifice for ignorance, to punish his levity. See Eld. Jur. vii. 2. H.

CHAP. XXXI. VER. 2. *Madianites.* The five princes (ver. 8) had joined Sehon, in his attack upon the Hebrews. Jos. xiii. 21. They had united with the Moabites against them, and had been most active in perverting the people of God. H.—This war of religion was terminated about a month before the death of Moses.

VER. 6. *Trumpets.* These are the *holy vessels* just specified, though some believe that he carried the ark, which was done in some wars. Jos. vi. 1; 1 Kings

7. 5. Priests always sounded the trumpet Deut. xx. 2. C.

7 And when they had fought against the Madianites and had overcome them, they slew all the men,

8 And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also, the son of Beor, they killed with the sword.

9 And they took their women and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10 And all their cities, and their villages, and their castles, they burned.

11 And they carried away the booty, and all that they had taken, both of men and of beasts:

12 And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp, on the plains of Moab, beside the Jordan, over against Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the synagogue, went forth to meet them without the camp.

14 And Moses being angry with the chief officers of the army, the tribunes, and the centurions, that were come from the battle,

15 Said: Why have you saved the women?

16 Are not these they that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished.

17 Therefore kill all that are of the male sex, even of the children: and put to death the women that have carnally known men.

18 But the girls, and all the women that are virgins, save for yourselves:

19 And stay without the camp seven days. He that

^c Jos. xiii. 21.—^d Supra, xxv. 18.—^e Judg. xxi. 12.

VER. 8. *Recem*; by which name Petra, the capital of Arabia Petrea, is known. This petty king probably took his title from this city, over which he presided. C.—All the five had been, perhaps, tributary to Sehon. Jos. xiii. 21. H.—*Sur*, the wretched parent of Cozbi. Chap. xxv. 15. C.—*Balaam*. Some think he was a native of Madian, though he had resided in Mesopotamia.

VER. 9. *Possessions.* Lit. "all that they could, they plundered." It seems they did not advance very far into the country; or many saved themselves by flight; for we find the Madianites soon powerful enough to enslave the Hebrews. Judg. vi. 1.

VER. 10. *Castles.* Heb. *tiruth*, means also, "palaces, or shepherd's huts." C.

VER. 13. *Camp.* They had sent news of their victory, and of the plunder which they were bringing to the camp, (H.) to be divided equally among their fellow soldiers, when they were met by Moses, &c., who came to congratulate with them, and to examine how they had executed their commission, as well as to admonish them to be purified before they entered the camp, ver. 19. C.

VER. 15. *Women.* They had received no positive orders respecting them, and it was customary to spare their lives. But these dissolute women had rendered themselves unworthy of such indulgence, (C.) and the sight of them raised the just indignation of Moses, who was afraid lest their manners should corrupt the victors. H.

VER. 16. *The sin of Phogor.* The sin committed in the worship of Beelphegor. Ch.

VER. 17. *Of children.* Women and children, ordinarily speaking, were not to be killed in war. Deut. xx. 14. But the great lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who, by the counsel of Balaam, had sent their women amongst the Israelites on purpose to draw them from God. Ch.—Only those who were under twelve would be thus reserved; and as their tender minds might yet receive the impressions of virtue, by a proper education, they might, one day, be married by some of the Hebrews. The boys were all slain, either because they might be inclined to resent the injury done to their relations, or because they were all consecrated to Beelphegor; the first-born to be his priests, the rest to be victims, if necessary, to avert any evil. But he preserved the lives of those girls who might be presumed innocent, and who might live to do good, while he took the revenge of the Lord (ver. 3) upon the rest. H.

VER. 19. *Shall be.* Heb. "purify yourselves and your captives on the." &c.

hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

20 And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

21 Eleazar also, the priest, spoke to the men of the army that had fought, in this manner: This is the ordinance of the law,* which the Lord hath commanded Moses:

22 Gold, and silver, and brass, and iron, and lead, and tin,

23 And all that may pass through the fire, shall be purified by fire; but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

24 And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

25 And the Lord said to Moses:

26 Take the sum of the things that were taken, both of man and beast, thou, and Eleazar the priest, and the princes of the multitude:

27 And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

28 And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred, as well of persons as of oxen and asses and sheep,

29 And thou shalt give it to Eleazar the priest, because they are the first-fruits of the Lord.

30 Out of the moiety also of the children of Israel, thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in the charge of the tabernacle of the Lord.

31 And Moses and Eleazar did as the Lord had commanded.

32 And the spoil which the army had taken, was six hundred seventy-five thousand sheep,

33 Seventy-two thousand oxen,

34 Sixty-one thousand asses:

35 And thirty-two thousand persons of the female sex, that had not known men.

36 And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:

37 Out of which, for the portion of the Lord, were reckoned six hundred seventy-five sheep.

* Lev. vi. 28, and xi. 33, and xv. 11.

The girls, and all the booty, might probably be rendered unclean by the presence of a corpse, &c. Chap. xix. 14.

VER. 23. *Expiation*, with which even the vessels which had been through the fire were to be purified, or washed, as the Heb., Sept., &c. observe. C.—Moses perhaps gave this ordinance by word of mouth, on this occasion, (M.) though something similar be prescribed before. Lev. vi. 28; xi. 33; xv. 12.

VER. 27. *Equally*. Those who had been in battle had about a fiftieth part more than the rest. They gave the first-fruits to the priests, while those in the camp presented theirs to the Levites. Other rules were afterwards observed. See 1 Kings xxx. 24; 2 Mac. viii. 28. C.

VER. 32. *Spoil*. Heb. "the remains of the spoil," which had not been consumed by the 12,000. C.

VER. 41. *Fruits*. Heb. "a heave-offering to," &c., ver. 29.

VER. 49. *Wanting*. Sept. "all were unanimous," (Origen,) and "all

38 And out of the thirty-six thousand oxen, seventy two oxen:

39 Out of the thirty thousand asses, sixty-one asses:

40 Out of the sixteen thousand persons, there fell to the portion of the Lord thirty-two souls.

41 And Moses delivered the number of the first-fruits of the Lord to Eleazar the priest, as had been commanded him,

42 Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43 But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty seven thousand five hundred sheep,

44 And out of the thirty-six thousand oxen,

45 And out of the thirty thousand five hundred asses,

46 And out of the sixteen thousand persons,

47 Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.

48 And when the commanders of the army, and the tribunes, and centurions were come to Moses, they said:

49 We, thy servants, have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.

50 Therefore we offer as gifts to the Lord, what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.

51 And Moses, and Eleazar the priest, received all the gold in divers kinds,

52 In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the centurions.

53 For that which every one had taken in the booty was his own.

54 And that which was received, they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

CHAP. XXXII.

The tribes of Ruben and Gad, and half of the tribe of Manasses, receive their inheritance on the east side of the Jordan, upon conditions approved of by Moses.

AND the sons of Ruben and Gad^b had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,

2 They came to Moses, and Eleazar the priest, and the princes of the multitude, and said:

3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

^b Deut. iii. 12.—A. M. 2553.

answered to their names." Thus God was pleased to show that his providence had directed the battle. H.

VER. 50. *Garters*. Sept. "bracelets," put on the arm, 2 Kings i. 10. Sometimes the Eastern nations wore large precious rings on their legs.—*Tablets*. Heb. *tsomid*, an ornament of the hand. Gen. xxiv. 22. The *armilla*, or *virilia*, were worn by men near the shoulder.—*Bracelets*, (*dextralia*), for the right hand. Eccli. xxi. 1. *Neo. agil*, means an ear-ring, Ezec. xvi. 12.—*Chains of gold and silver interlaced*, worn round the neck. S. Jerom, ep. ad Marcel. The Madianites went to battle in their richest attire, (Judges vi. 21,) as did also the Persians; (Bellon. 2;) and the Turks do so still, (C.) being descended from Ismael, the half brother of Madian, who both settled in Arabia. H.

CHAP. XXXII. VER. 3. *Saban, and Nebo*. These towns were afterwards retaken by the Moabites. Isa. xv. 2, 8.—*Beon*. Perhaps the same with Mehon, or Beth Baal Mehon. Jos. xiii. 17. C.

4 The land which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts: and we, thy servants, have very much cattle:

5 And we pray thee, if we have found favour in thy sight, that thou give it to us, thy servants, in possession, and make us not pass over the Jordan.

6 And Moses answered them: What, shall your brethren go to fight, and will you sit here?

7 Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?

8 Was it not thus your fathers did, when I sent from Cades-barne to view the land?

9 And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts, which the Lord gave them.

10 And he swore in his anger, saying:

11 If these men, that came up out of Egypt, from twenty years old and upward, shall see the land which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,

12 Except Caleb, the son of Jephone, the Cenezite, and Josue, the son of Nun: these have fulfilled my will.

13 And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.

14 And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

15 For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

16 But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children.

17 And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

18 We will not return into our houses, until the children of Israel possess their inheritance:

19 Neither will we seek any thing beyond the Jordan,

because we have already our possession on the east side thereof.

20 And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:

21 And let every fighting man pass over the Jordan until the Lord overthrow his enemies,

22 And all the land be brought under him: then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

23 But if you do not what you say, no man can doubt but you sin against God: and know ye that your sin shall overtake you.

24 Build therefore cities for your children, and folds and stalls for your sheep and beasts: and accomplish what you have promised.

25 And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

26 We will leave our children, and our wives, and sheep, and cattle, in the cities of Galaad:

27 And we, thy servants, all well appointed, will march on to the war, as thou my lord speakest.

28 Moses therefore commanded Eleazar the priest, and Josue, the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

29 If the children of Gad, and the children of Ruben, pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.

30 But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

31 And the children of Gad, and the children of Ruben, answered: As the Lord hath spoken to his servants, so will we do:

32 We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

33 Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses, the son of Joseph, the kingdom of Sehon, king of the Amorrites, and the kingdom of Og, king of Basan, and their land and the cities thereof round about.

34 And the sons of Gad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazer, and Jegbaa,

^a Supra, xiii. 24.—^b Supra, xiv. 29.—^c Jos. i. 14.

^d Jos. iv. 12.—^e Deut. iii. 12; Jos. xiii. 8, and xxi. 4.

VER. 7. *Overturn*. Heb. *ēnia*, "to discourage," (H.) break, dissolve, &c., ver. 9. M.—The same history is mentioned, (Deut. iii. 12—18,) but without these reproaches. C.

VER. 11. *If, &c.* They shall not see Chanaan. M.

VER. 12. *Cenezite*. His father was either called Cenez, or a part of the country of the Cenezites, being promised to Caleb at Cades-barne, he assumed his title. Jos. xiv. 6.

VER. 13. *Led, &c.* Sept. "he rolled them over," to denote their afflictions. H.

VER. 15. *Of all*. Heb. "if, or because you will not follow after him. He will stop them in the desert, and you will destroy all the people." Sept. "because you will turn away from him, to abandon him again in the desert, and you will sin against all this congregation." H.

VER. 17. *Cities*, which in the space of two months they would repair sufficiently, so that their children might be protected against the Amorrites, &c. They left strong garrisons, very prudently, to keep possession of the conquered

country: 70,580 remained in the cities; while 40,000 went before their brethren. See chap. xxvi. 7, 18; and Jos. iv. 13.

VER. 19. *Jordan*. Heb. adds, "or forward," any where, in case fresh conquests be made. C.

VER. 25. *Ruben*. No mention is made of those of the half tribe of Manasses. Perhaps they only joined the rest afterwards. Chap. v. 33. They occupied the northern parts. H.

VER. 26. *Galaad*. Only a small part of the territory properly went by that name, ver. 39. C.

VER. 34. *Built*, or repaired; for they had been cities of the Amorrites before.—*Aroer* was occupied by the Moabites after the Israelites were led into captivity. Jer. xlviii. 1, 19.

VER. 35. *Sophan*. Some believe that this is the same city with *Etroth*, and that it took its name from *Saphon*, the son of Gad. Chap. xxvi. 15.—*Jegbaa*, perhaps the Beon, ver. 3. See Judg. viii. 11.

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon, (their names being changed,) and Sabama: giving names to the cities which they had built.

39 *Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrites, the inhabitants thereof.

40 And Moses gave the land of Galaad to Machir, the son of Manasses, and he dwelt in it.

41 And Jair, the son of Manasses, went and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

42 Nobe also went, and took Canath, with the villages thereof: and he called it by his own name, Nobe.

CHAP. XXXIII.

The mansions or journeys of the children of Israel towards the land of promise.

THESE are the mansions of the children of Israel, who went out of Egypt by their troops, under the conduct of Moses and Aaron,

2 Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Israel departed from Ramesses the first month, on the fifteenth day of the first month, the day after the Phase, with a mighty hand, in the sight of all the Egyptians,

4 Who were burying their first-born, whom the Lord had slain^b (upon their gods also he had executed vengeance),

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

7 ^cDeparting from thence, they came over against Pihahiroth, which looketh towards Beelsephon, and they camped before Magdalum.

8 And departing from Pihahiroth, they passed through the midst of the sea, into the wilderness:^d and having

* Gen. i. 22.—^b Exod. xii. 12.—^c Exod. xiv. 2.—^d Exod. xv. 22.—^e Exod. xv. 27.

VER. 36. *Betharan*, which Herod enlarged, and called Livias, south of Hesebon. C.

VER. 38. *Nabo*. Probably the same as Nebo and Nobe.—*Baalmeon*. This city had a variety of names, ver. 3, 35. Those who rebuilt these cities gave them their own names, ver. 42. Heb. Targum of Jerus. Yet they were often known by their former appellations. C.

VER. 40. *In it*, by means of his descendants. For Machir must have been above 250 years old, if he were still alive. Many children are attributed to Machir and his father, Manasses, who were not their immediate offspring. The latter had only Machir, who survived him; Ezriel was probably a grandson of Machir, as he is styled the son of Galaad. Chap. xxvi. 31; Jos. xvii. 2. See 1 Par. vii. Adoptive and legal children are often confounded with those who are really born of a person, as also those places which are inhabited by his posterity. C.

VER. 41. *Jair* was born of Segub, the son of Esron, by a daughter of Machir, 1 Par. i. 21. He did not remain in the tribe of Juda, but dwelt in that of his mother (C.); or perhaps he married a descendant of Machir, and obtained these villages. Seld. Suc. c. 18.—*Havoth*, means "a circle of cabins or shepherds' huts," in Arabic. Bochart.

CHAP. XXXIII. VER. 1. *The mansions*. These mansions, or journeys of the children of Israel from Egypt to the land of promise, were figures, according to the Fathers, of the steps and degrees by which Christians, leaving sin, are to advance from virtue to virtue, till they come to the heavenly mansions, after this life, to see and enjoy God. Ch.

VER. 2. *Which*. Heb. "and Moses wrote down their departure and their marches, by the commandment of the Lord; and these are their journeys according to their going out." These are the places of any note in that wide and

marched three days through the desert of Etham, they camped in Mara.

9 ^eAnd departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm trees: and there they camped.

10 But departing from thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

11 They camped in the desert of Sin.

12 And they removed from thence, and came to Daphca

13 And departing from Daphca, they camped in Alus

14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

15 And departing from Raphidim, they camped in the desert of Sinai.

16 But departing also from the desert^a of Sinai, they came to the graves of lust.

17 And departing from the graves of lust, they camped in Haseroth.

18 ^bAnd from Haseroth they came to Rethma

19 And departing from Rethma, they camped in Remmonphares.

20 And they departed from thence, and came to Lebna.

21 Removing from Lebna, they camped in Ressa.

22 And departing from Ressa, they came to Ceelatha

23 And they removed from thence, and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada.

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath, they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

^f Exod. xvii. 1.—^g Exod. xix. 2; Supra, xi. 34.—^h Supra, xiii. 1.

dreary desert, near which the Israelites passed. All the encampments are not intended to be specified. H.

VER. 3. *Ramesses*, a city of great note, about sixty miles from the Red Sea. Exod. i. 11. C.

VER. 6. *Soccoth*, the second station. H.—*Etham*. Sept. "Butham," the Butum of Herodotus, (ii. 75,) situated in a plain.

VER. 7. *Beelsephon*; perhaps the city of Clyasma, or Colzan, where the Hebrews crossed the sea.

VER. 8. *Etham*, or Sur. Exod. xv. 22.—*Mara*, sixty miles to the south of the Red Sea. C.

VER. 9. *Elim*. "The wood of palm-trees, five days' journey from Jericho." Strabo. See Exod. xv.

VER. 10. *Red Sea*. This encampment is not specified before. C.—It was the seventh in order. H.

VER. 11. *Sin*. Farther from the promised land than that of Tsin, (chap. xi. 1,) or Cades-barne.

VER. 14. *Raphidim* and Sinai. See Exod. xvii., and xix. 1.

VER. 16. *Lust*. After three days' journey, passing by the station of burning Chap. x. 33; xi. 3.

VER. 17. *Haseroth*, near Cades-barne, the same as Aserim, ("the unwallied towns" of the Heveans, extending as far as Gaza,) or Asor, called afterwards Esron, on the south of Chanaan. Jos. xi. 10.

VER. 21. *Lebna*. A strong place besieged by Sennacherib, (4 Kings xix. 8,) between Cades and Gaza. Jos. x. 29.

VER. 24. *Arada*. Herad, Adar, or Barad, are probably the same place, on the southern limits of Chanaan, four miles from Maceloth, the Malatis of Eusebius

31 And removing from Moseroth, they camped in Benejaacan.

32 And departing from Benejaacan, they came to Mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha, they came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 They removed from thence, and came into the desert of Sin, which is Cades.

37 And departing from Cades, they camped in Mount Hor, in the uttermost borders of the land of Edom.

38 And Aaron, the priest, went up into Mount Hor, at the commandment of the Lord: and there he died, in the fortieth year of the coming forth of the children of Israel out of Egypt, the fifth month, the first day of the month.

39 When he was a hundred and twenty-three years old.

40 And king Arad, the Chanaanite, who dwelt towards the south, heard that the children of Israel were come into the land of Chanaan.

41 And they departed from Mount Hor, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oooth.

44 And from Oboth they came to Jiebarim, which is in the borders of the Moabites.

45 And departing from Jiebarim, they pitched their tents in Dibongad.

46 From thence they went and camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains of Abarim, over against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over against Jericho.

49 And there they camped from Bethsimoth, even to Abelsatim in the plains of the Moabites,

50 Where the Lord said to Moses:

51 Command the children of Israel, and say to them:

When you shall have passed over the Jordan, entering into the land of Chanaan,

52 Destroy all the inhabitants of that land: beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and dwelling in it. For I have given it you for a possession.

54 And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families:

55 But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.

56 And whatsoever I had thought to do to them I will do to you.

CHAP. XXXIV.

The limits of Chanaan; with the names of the men that shall make the division of it.

AND the Lord spoke to Moses, saying:

2 Command the children of Israel, and thou shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen unto your possession by lot, it shall be bounded by these limits:

3 The south side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

4 Which limits shall go round on the south side by the ascent of the Scorpion, and so into Senna, and reach to ward the south as far as Cades-barne, from whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

5 And the limits shall fetch a compass from Asemona to the torrent of Egypt, and shall end in the shore of the great sea.

6 And the west side shall begin from the great sea, and the same shall be the end thereof.

7 But toward the north side, the borders shall begin from the great sea, reaching to the most high mountain,

* Deut. x. 7.—b Supra, xx. 1.—c Supra, xx. 25; Deut. xxxii. 50.—d A. M. 2552, A. C. 1452.

* A. M. 2553.—f Deut. vii. 5; Judg. ii. 2.—g A. M. 2553.—h Jos. xv. 1.

VER. 30. *Hesmona*, or *Asemona*, a city of the tribe of Juda, towards Egypt. Chap. xxxiv. 4.

VER. 32. *Gadgad*. These three stations are placed in a different order. Deut. x. 6. But some word has been transposed, as Aaron died on Mount Hor, when the Hebrews encamped at Mosera, or *Moseroth*, a second time. C.

VER. 34. *Jetebatha*. It may be rendered also "Hills of concupiscence," famous for torrents of water. Deut. x. 7.

VER. 35. *Asiongaber*. Some place this station on the Mediterranean, where Strabo fixes the city of Gassion Gaber, the Beto Gabria of Ptolemy. But the Scripture informs us it lay on the Red Sea. 3 Kings ix. 16. C.

VER. 36. *Sin*, or *Tsin*. *Cades* is another name of the same desert. Near the city of Cades-barne the Hebrews encamped a long while, and had plenty of water; but here they murmured for want of it, and Mary departed this life. Chap. xx. C.

VER. 37. *Hor*, at a place called Mosera. Deut. x. 6. This was the road from Arabia to Chanaan, and the Hebrews attempted to enter by it, but were repulsed by the king of Arad, though they afterwards defeated him at Horma. Chap. xxi. 3.

VER. 41. *Salmona*, where it is thought by some that God sent the fiery serpents. Chap. xxi. 6. C.

VER. 45. *Dibongad*, is often called *Dibon*. It is sometimes attributed to Ruben, and at other times to Gad, being on the confines of both tribes. C.

VER. 52. *Phunon*. Heb. stones placed on high "to be seen." Sept. "towers of the sentinels." Chal. "temples, where they adore their idols."

VER. 53. *Land of its old inhabitants*, and of the places dedicated to superstitious purposes. H.—Heb. "occupy the land." Sept. "drive out the inhabitants, and dwell there."

VER. 55. *Nails*. Sept. "goads," &c., by which they will force you in a manner to gratify your curiosity, by an imitation of their idol worship; and thus will prove to you more dangerous than if you had nails piercing your eyes. See Jos. xxiii. 13; Ezec. xxviii. 24. C.—The Israelites, however, proved negligent, and God made use of the remains of these nations to scourge his people, and to train them for war. D.

CHAP. XXXIV. VER. 3. *The most salt sea*. The lake of Sodom, otherwise called the Dead Sea. Ch.

VER. 4. *The Scorpion*. A mountain so called, from having a great number of scorpions. Ch.—Heb. *Akrabbim*. There was a city of the same name, the capital of Acrabathene, (1 Mac. iii. 3,) not far from Petra.—*Senna*, a town of the desert of Zin, (C.) or a mountain specified Judg. i. 36. S. Jerom.—*Adar*. Heb. "Hasor Adar." But they seem to be two distinct towns. Jos. xv. 3.—*Asemona*. See chap. xxxiii. 30.

VER. 5. *Egypt*. Many suppose the rivulet of Rinocorura is meant. M.—But it seems more probable that the Nile, the only river of Egypt, or the eastern branch of it, where Pelusium stands, is designated. C.

VER. 6. *Great sea*, compared with those of Palestine, which were only like pools or lakes. The Hebrews call every great collection of water a sea. The Mediterranean bounded the promised land entirely, on the west.

VER. 7. *The most high mountain*. Libanus. Ch.—Heb. "the mountain of the mountain, or of Hor." Some understand Mount Casius, Hermon, Taurus, or Amanus; which last lies on the confines of Cilicia, and hence the Rabbin draw a line by the straits of Gibraltar to Pelusium, so as to comprise all the islands and the waters of the Mediterranean. Selden. Marc. claus. l. 6. But Grotius denies that the sea can be claimed by any one, nor was it, even for fishing, says he. be-

8 From which they shall come to Emath, as far as the borders of Sedada :

9 And the limits shall go as far as Zephrona, and the village of Enan. These shall be the borders on the north side.

10 From thence they shall mark out the bounds towards the east side, from the village of Enan unto Sephama,

11 And from Sephama the bounds shall go down to Rebla, over against the fountain of Daphnis : from thence they shall come eastward to the sea of Cenereth,

12 And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land with its borders round about.

13 And Moses commanded the children of Israel, saying : This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manasses,

15 That is, two tribes and a half, have received their portion beyond the Jordan, over against Jericho, at the east side.

16 And the Lord said to Moses :

17 *These are the names of the men, that shall divide the land unto you : Eleazar the priest, and Josue, the son of Nun,

18 And one prince of every tribe,

19 Whose names are these : Of the tribe of Juda, Caleb, the son of Jephone.

20 Of the tribe of Simeon, Samuel, the son of Ammiud.

21 Of the tribe of Benjamin, Elidad, the son of Haselon.

22 Of the tribe of the children of Dan, Bocci, the son of Jogli.

* Jos. xiv. 1, and 2.—b A. M. 2555.

23 Of the children of Joseph of the tribe of Manasses Hanniel, the son of Ephod.

24 Of the tribe of Ephraim, Camuel, the son of Sephtan.

25 Of the tribe of Zabulon, Elisaphan, the son of Phamach.

26 Of the tribe of Issachar, Phaktiel, the prince, the son of Ozan.

27 Of the tribe of Aser, Ahiud, the son of Salomi.

28 Of the tribe of Nephtali, Phedael, the son of Ammiud.

29 These are they whom the Lord hath commanded to divide the land of Chanaan to the children of Israel.

CHAP. XXXV.

Cities are appointed for the Levites. Of which six are to be the cities of refuge.

AND the Lord spoke^b these things also to Moses, in the plains of Moab, by the Jordan, over against Jericho :

2 *Command the children of Israel, that they give to the Levites out of their possessions,

3 Cities to dwell in, and their suburbs round about that they may abide in the towns, and the suburbs may be for their cattle and beasts :

4 Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side :

5 Toward the east shall be two thousand cubits : and toward the south in like manner shall be two thousand cubits : toward the sea also, which looketh to the west, shall be the same extent : and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

6 *And among the cities, which you shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them : and besides these there shall be other forty-two cities,

* Jos. xxi. 2.—d Deut. xix. 2; Jos. xx. 2.

ore the days of Justinian. Jur. ii. 2, 3. C.—At any rate Moses here seems to mean the northern limits from the point of the Mediterranean where Libanus is situated, across the country eastward to Emath, and as far as the village of Enan, ver. 9. H.

VER. 8. *Emath*. It is of great importance to fix the situation of this city. Some take it to be Antioch, the capital of Syria, on the Orontes. But that was a modern city, founded by Nicanor, and called after his father, Antiochus, and embellished by Callinicus and Epiphanes. Strabo 16.—Others believe it is Epiphania, at the foot of Libanus, on the same river, and a distinct city from Emath *Rabba*, or "the great," of Amos vi. 2. Josephus i. 7, (C.) and S. Jerom (in Isa. x.) seem to be of his opinion. M.—But the city in question was most probably Emesa, of which Amos speaks above. It was also upon the river Orontes, at a small distance to the east of Libanus, on the road to Damascus. This road was the northern boundary. Emesa was perhaps formerly the capital of the country of Soba, (2 Par. iii. 3,) and was taken by Solomon. Reblatha, or Rebla, (ver. 11,) was a part of its territory. Theod. in Jer. xxxix. 5. C.

VER. 11. *Sephama*, or Apamea. Targum.—*Rebla*. Sept. "Bela, or Asvela." H.—S. Jerom understands Antioch, near which was the fountain of *Daphnis*, or Daphne, a word which is inserted in the Targum, though it be not found in Hebrew. But Antioch did not lie on the eastern borders, and this fountain may be the same place as Enan, ver. 9.—*Against*. Heb. "on the east side of Ain, or the fountain." C.—*Cenereth*. This is the sea of Galilee, illustrated by the miracles of our Lord. Ch.—The line was not drawn to this lake of Genesareth, or of Tiberias, as it was likewise called, but comprised a large territory lying to the east of it, (C.) and given to the tribes of Manasses, Gad, and Ruben, which inhabited the country east of the Jordan and of the salt sea. H.—*Eastward*: the Sept. insinuate, "to the south, leaving the sea of Cenereth on the east." M.—It appears that Moses has only in view the nine tribes for which a provision was not yet made; and their eastern limits extend from Emath, down the Jordan to the Dead Sea, so as to comprise no part to the east of that river, which was already given to their brethren; (see ver. 13, 15, 29;) and thus the observation of Calmet, respecting the countries east of *Cenereth*, will be rather inaccurate, as the line must run through that sea, following the course of the Jordan. These were pro-

perly the eastern limits of *Chanaan*, which country comprised all between Egypt and Idumea, as far as Sidon and Mount Libanus, being bounded by the Jordan on the east. The other three tribes were hemmed in on the north and east by the mountains of Hermon, Basan, Galaad, and Arnon; beyond which the nations about Damascus, and the descendants of Ammon, Ismael, and Moab dwelt, in Syria and the desert of Arabia, so that the latter country was the eastern boundary of the promised land, taken in its utmost extent. H.

CHAP. XXXV. VER. 3. *Cities*, in all forty-eight, with a thousand paces round them. This land belonged to the community: but some built upon it. Jos. xxi. 18; 1 Par. vi. 60. The burial-place for the Levites lay behind it. Drusius.—The Levites were dispersed throughout the land, that they might instruct the people both by word and by example. Deut. xxxiii. 10. They had a clear revenue without labour of husbandry, equivalent to any two of the other tribes. Abulensis.

VER. 4. *Paces*. This is equivalent to 2000 cubits, (ver. 5,) or a sabbath day's journey. Selden, Jur. iii. 9. S. Jerom q. 9, ad algas. Heb. retains the same word, *amma*, "cubit," in both verses: but some copies of the Sept., Philo, and Josephus, have "2000 cubits," (C.) which Dr. Wall and Kennicott deem to be the original reading. H.—Bonfrere would also correct the Hebrew by the Vulgate, as a pace among the Greeks consisted of three feet, and a cubit of half this quantity. The geometric pace of the Romans contained five feet, and the sacred cubit of Villalpand half as much; so that 2000 sacred cubits make 1000 geometric paces. Thus the Vulgate is perfectly consistent with itself. M.

VER. 6. *Cities*. Moses had promised a place of refuge, which he now grants. Exod. xxi. 13. The altar and temple enjoyed the like privilege: the latter even till its destruction. Philo.—Josephus mentions only six cities of refuge. Those who could not be supposed to have killed a person designedly were not obliged to flee to them; as, on the other hand, the murderer was not permitted to enter if his malice were notorious, or his negligence extreme. Rabbin ep. Seld. Jur. iv. 2. To be secured at the altar of holocausts it was necessary to touch the grate. 1. the judges declared that the person's case was such as the law admitted, he was conducted away, under a strong guard, to one of the cities; or, if he were deemed unworthy, he was put to death, out of the holy place. The altar was commonly

7 That is, in all forty-eight, with their suburbs.

8 And of these cities which shall be given out of the possessions of the children of Israel, from them that have more, more shall be taken: and *from them* that have less, fewer. Each shall give towns to the Levites according to the extent of their inheritance.

9 The Lord said to Moses:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over the Jordan into the land of Chanaan,

11 Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12 And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.

13 ^a And of those cities, that are separated for the refuge of fugitives,

14 Three shall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Israel as for strangers and sojourners, that he may flee to them, who hath shed blood against his will.

16 If any man strike with iron, and he die that was struck: he shall be guilty of murder, and he himself shall die.

17 If he throw a stone, and he that is struck die: he shall be punished in the same manner.

18 If he that is struck with wood, die: he shall be revenged by the blood of him that struck him.

19 The kinsman of him that was slain, shall kill the murderer: as soon as he apprehendeth him, he shall kill him.

20 ^b If through hatred any one push a man, or fling any thing at him with ill design:

21 Or being his enemy, strike him with his hand, and

he die: the striker shall be guilty of murder: the kinsman of him that was slain, as soon as he findeth him, shall kill him.

22 But if by chance-medley, and without hatred,

23 And enmity, he do any of these things,

24 And this be proved in the hearing of the people and the cause be debated between him that struck, and the next of kin:

25 The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the high priest, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the banished,

27 And be struck by him that is the avenger of blood he shall not be guilty that killed him.

28 For the fugitive ought to have stayed in the city until the death of the high priest: and after he is dead, then shall the manslayer return to his own country.

29 These things shall be perpetual, and for an ordinance in all your dwellings.

30 The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

31 You shall not take money of him that is guilty of blood, *but* he shall die forthwith.

32 The banished and fugitives before the death of the high priest may by no means return into their own cities.

33 Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

34 And thus shall your possession be cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

^a Deut. iv. 41; Jos. xx. 7, and 8.

^b Deut. xix. 11.

the refuge only of priests. The roads to the cities of refuge were to be kept in good repair, and in case more than six should be found necessary, three others might be appointed. Deut. xix. 3, 8. This privilege is founded on the law of nature, which decrees that the life of the innocent man, who has had the misfortune to kill another, should not be taken away. Other nations extended this right to almost every crime, that the weak might have an opportunity of defending themselves. Rome itself was an asylum for all strangers, as S. Aug. remarks, de C. D. 1. The Christian emperors afforded the like privileges to our churches. But some who were guilty of the crimes of adultery, murder, heresy, &c., were deprived of the benefit. C.

VER. 12. *Kinsman*, the nearest relation, who was called *the revenger of blood*, (ver. 25, 27, H.) or the redeemer, because it was his duty to see that justice was done to the deceased. When the person, who had involuntarily committed murder, arrived at the city, he was to make his appearance before the judges of it, and, if they thought his account satisfactory, they admitted him, but upon condition that he should take his trial before the judges and the people of that country where the murder had taken place, (ver. 25; Jos. xx. 4, 9, T.) though some think that the judges of the city of refuge passed sentence. Masius, &c.—If it proved favourable, he was bound to remain in the city till the death of the high priest, otherwise the relations might kill him as an outlaw; as they might also if he was declared guilty.

VER. 18. *If, &c.* Heb. "or he smite him with a wooden weapon, (where-with he may die,) and he die, he is a murderer: the murderer shall surely be put to death." The two former verses are expressed in the same awful manner, intimating that the weapon must be of such a nature that it might easily give a mortal wound, and also that the effect really followed. In these cases, if the person could not clear himself, no refuge or reprieve was allowed. H.—But the deceased must have been killed upon the spot, otherwise the person who struck him could only be required to pay a fine. Exod. xxi. 19. M.

VER. 19. *Him*, with impunity. If the judges have passed sentence, he shall be obliged to put it in execution, ver. 21, 31. S. Aug. q. 65. E.

VER. 21. *Kill him*. It seems, when the case was evident, he was not only permitted but commanded to punish the criminal. Bonfrere. Deut. xix. 12. M

VER. 25. *Delivered*. Heb. "the multitude shall deliver the slayer." It seems the judges pronounced sentence according to the votes of the people assembled (C.); or the plurality of voices among the twenty-one judges decided the matter. Grot. H.—*High priest*. This mystically signified that our deliverance was to be effected by the death of Christ, the high priest and the anointed of God. Ch.—By this law Moses showed a horror for murder, and the respect due to the person of the high priest, during whose life even the involuntary murderer was obliged to keep himself retired in a city of refuge. Masius.—At the death of the pontiff all Israel put on mourning, so that private injuries were to be forgotten when the public had such cause for sorrow; and in the mean time the vengeance of kinsmen would relent. Maimon. More. iii. 40. C.

VER. 27. *Him*. Custom explained this law, as giving leave to any person to inflict the punishment upon the wandering murderer, though the relation seem only to be specified. Grot.—Some think that to kill such a person was still criminal in the sight of God. But others believe that, as he had forfeited the privilege of an asylum, by absenting himself from it, (C.) the law subjected him to the same rigour with which he might have been treated before he came thither (ver. 19, H.); and provided proper moderation were observed, and malicious revenge avoided, no guilt would attach to him who executed the implied sentence of death. The Jews observe, that God allows us to revenge another sooner than ourselves, as there is less danger of excess or of delusion. C.

VER. 30. *Man*. A person might be tried on such evidence. Deut. xix. 11.

VER. 32. *Cities*. Heb. "you shall take no money to retire to a city of refuge, to return into his own country, till the death of the priest." The Septuagint supply, "you shall take no redemption money, to permit (a voluntary murderer to flee into a city of refuge, (nor of an involuntary one,) to return," &c. Grotius.

VER. 33. *Defile not*. To inspire a greater horror for murder the earth was represented as defiled by blood, and only to be purified by the death of the criminal. *Without shedding of blood, there is no remission*. Heb. ix. 22. H.—On the same principle, our churches, &c. are deemed profane when murder, or some great indecencies, have been committed in them, so that they require a fresh consecration. C.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

AND the princes of the families of Galaad,^a the son of Machir, the son of Manasses, of the stock of the children of Joseph, came: and spoke to Moses before the princes of Israel, and said:

2 The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad, our brother, the possession due to their father:

3 Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

4 And so it shall come to pass, that when the jubilee, that is the fiftieth year of remission, is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5 Moses answered the children of Israel, and said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

6 And this is the law, promulgated by the Lord, touch-

^a Supra, xxvii. 1.

ing the daughters of Salphaad: "Let them marry to whom they will, only so that it be to men of their own tribe:

7 Lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall marry wives of their own tribe and kindred:

8 And all women shall take husbands of the same tribe: that the inheritance may remain in the families

9 And that the tribes be not mingled one with another but remain so

10 As they were separated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Thersa, and Hegla, and Melcha and Noa, were married to the sons of their uncle, by their father

12 Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them remained in the tribe and family of their father.

13 These are the commandments and judgments, which the Lord commanded by the hand of Moses to the children of Israel, in the plains of Moab, upon the Jordan, over against Jericho.

^b Tobias vii. 14.

CHAP. XXXVI. VER. 4. *That is*, an explanation of the jubilee, added by S. Jerom, who gives the sense of the Heb., though not the very words.—*Lots*. Heb. "when the jubilee of the children of Israel is come, then shall their inheritance be added to that of the tribe in which they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers." H.

VER. 6. *Tribe*. Heb. adds *family* also: for heiresses were obliged to marry in their own family, to prevent the confusion of the inheritances. If they had a mind to renounce their right, they were at liberty to marry where they pleased. —The nearest relations, who chose to receive their land, were under an obligation of marrying them. Ruth iv. 6. H.

VER. 7. *Wives*. Heb. "shall keep to the inheritance of the tribe of his fathers." Those who marry heiresses must be of the same family: but others may take wives from any of the tribes of Israel, as the most holy did without scruple. S. Jerom in Jer. xxxii. T. E.

VER. 8. *Women*. Heb. "every daughter that possesseth an inheritance . . . shall be wife to one of the family of the tribe of her father." Commonly the females were debarred from inheriting land, when they had any brothers. The Levites were not concerned in these regulations, as they had no inheritance; and hence, we need not be surprised to find that S. Elizabeth, *of the daughters of Aaron*, (Luc. i. 36,) was related to the blessed Virgin, who was of the *family of David*. C.—Tradition determined the lawfulness of such marriages, and in this case S. Augustine (Consens. Ev. ii. 2) admires the providence of God, in causing his beloved Son, the great Anointed, to be born both of the regal and priestly tribes, in which an unction was required before the priests and kings were put in possession of their respective offices. Thus Christ was both priest and king, and such were anointed in the law of Moses. W.

VER. 11. *Father*. They married their cousin-germans. The original is rather undecisive, as *Dud* may signify, "an uncle, great uncle, or cousin;" and a *son*, in Scripture, is often put for any descendant. D.

THE

BOOK OF DEUTERONOMY.

THIS Book is called DEUTERONOMY, which signifies a SECOND LAW, because it repeats and inculcates the ordinances formerly given on Mount Sinai, with other precepts not expressed before. The Hebrews, from the first words in the Book, call it, ELLE HADDEBARIM. Ch.—It may be divided into many discourses, which Moses made to the people during the two last months of his life. H.—The first was delivered by him on the first day of the eleventh month of the fortieth year, since the deliverance of the Hebrews out of Egypt, and relates various particulars which had occurred to them. In chap. iv. 41, and seq., a supplement from the Book of Numbers is given to this discourse. Chap. v., a fresh exhortation to the people commences, which continues till chap. xxvii., where the famous blessings and maledictions, from the mountains of Garizim and Hebal, are related. In the following chapters, Moses exhorts the people, in the most pathetic manner, to be faithful to the Lord, adding the strongest threats and promises to enforce their compliance; and having appointed Josue to succeed him, and repeated that beautiful canticle which God ordered *them to write*, (chap. xxxi. 19,) he gives the Book of Deuteronomy, to be kept with care, (ver. 9,) blesses the tribes like a good and tender father, and gives up his soul to God on Mount Nebo, in the 120th year of his age. C.—There can be no doubt but that Moses was the author of this book, as well as of the four preceding ones; though the last chapter may, perhaps, form a part of the Book of Josue, which formerly was written immediately after the works of Moses, without any such marks of distinction as we find at present. The whole Bible seemed to make but one verse. How easily, therefore, might the account of the death of Moses be taken in, as forming a part of the Pentateuch, when the different books came to be distinguished by separate titles! Such an insertion cannot hurt the general claim of Moses to be the author of the Pentateuch; or, if it should be thought to do so, no absolute proof can be brought to show that he did not write this chapter also, by the spirit of prophecy. *All the people spoke to Esdras, the scribe, to bring the book of the law of Moses, which the Lord had commanded, to Israel*. The whole nation of the Jews has all along maintained that Moses wrote these books: and he himself repeatedly asserts that he was ordered to leave on record many things of importance. Hence both internal and external evidence concur to establish his title to them; and if we be not disposed to cavil with all other authors, and to deny that Demosthenes, for example, Cæsar, and others, have written the works which bear their names, we must confess that the Pentateuch is to be attributed to the Jewish legislator. Yet if this were a matter of doubt, the things contained in these books could not, on that account, be controverted. How many anonymous works have been published which are of unquestionable authority! Many of the books of Scripture are of this nature. But as we have every reason to believe that they have come down to us without any material corruption, and were written by people of veracity, by Divine inspiration, they deserve to be regarded as authentic records. This is true, whether we speak of the originals or of the versions authorized by the Church; though it should suffice to stop the mouths of infidels, if we can procure an authentic history of the Bible by the collation of the different copies which are extant. Thus where the Hebrew editions appear to be incorrect, they may receive great light from the Samaritan copy of the Pentateuch, and from the versions of the Sept., and of other respectable authors on the whole Bible. The variations, which we may discover, are not of such moment, but that, if the very worst copy were